A U M

Those who are wise in spiritual things grieve neither for the dead nor for the living. I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the lord of this mortal frame experienceth therein infancy, youth, and old age, so in future incarnations will it meet the same.—*Bhagavad-Gita, Chap. 2.*

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STUDIES IN ISIS UNVEILED

VII.*

ADEPTSHIP AND MEDIUMSHIP.

The accompanying article is made up of textual extracts from Isis Unveiled, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. *The trinity of nature is the lock of magic, the trinity of man the key that fits it.*

To comprehend the principles of natural law involved, the reader must keep in mind the fundamental propositions of the Oriental philosophy.

1st. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F.R.S.—a man of great learning but little knowledge—calls "the well-ascertained laws of nature." Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known," now unknown to science.

2d. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

* Preceding studies were published in THEOSOPHY from March to August, 1917, inclusive. [EDITORS.]

3d. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences; the adept actively controls himself and all inferior potencies.

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8th. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction—"a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to *seem* to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

But, while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another. Hence we discredit all stories of the

aerial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

A familiar example of one phase of the power of the soul or astral body to manifest itself, is the phenomenon of the so-called spirit-hand. In the presence of certain mediums these seemingly detached members will gradually develop from a luminous nebula, pick up a pencil, write messages, and then dissolve before the eyes of the witnesses. Many such cases are recorded by competent and trustworthy persons. These phenomena are real, and require serious consideration.

The fluttering phantom-hand is an emanation from the medium. The "force concerned in the phenomenon" is the will of the medium, exercised unconsciously to the outer man, which for the time is semi-paralyzed and cataleptic; the phantom-hand is an extrusion of the man's inner or astral member.

The same principle involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of his entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self, without his retaining in his physical brain any recollection of such an intent—that is one phase of man's dual capacity. It may also be effected by elementary and elemental spirits, to whom he may stand in the relation of mesmeric subject.

Dr. Fairfield is right in one position taken, viz.: mediums are usually diseased, and in many if not most cases the children or near connection of mediums. But he is wholly wrong in attributing all psychical phenomena to morbid physiological conditions. The adepts of Eastern magic are uniformly in perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. We have known many, and never a sick man among them. The adept retains perfect consciousness; shows no change of bodily temperature, or other sign of morbidity, but will do his feats anywhere and everywhere; and instead of being passive and in subjection to a foreign influence, rules the force with an iron will. The medium and the adept are as opposed as the poles. The body, soul, and spirit of the adept are all conscious and working in harmony, and the body

of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another.

A medium needs either a foreign intelligence—whether it be spirit or living mesmerizer—to overpower his physical and mental parts, or some factitious means to induce trance. An adept requires but a few minutes of "self-contemplation." The adept has no need of extraneous aids—the simple exertion of his *will*-power is all-sufficient.

The mediums for real manifestations are least able, as a rule, to comprehend or explain them. The medium need not exercise any *will-power*. It suffices that she or he shall know what is expected by the investigators. The medium's "spiritual" entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being, as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely as they are in the sleep-walker. And this is why "the materialized form sometimes knows more than the medium," for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state, as the spirit entity is finer than itself. Generally the medium will be found cold, the pulse will have visibly changed, and a state of nervous prostration succeeds the phenomena, bunglingly and without discrimination attributed to disembodied spirits; whereas, but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium himself.

The mesmerizer wills a thing, and if he is powerful enough, that thing is done. The medium, even if he had an honest purpose to succeed, *may get no manifestation at all; the less he exercises his will, the better the phenomena: the more he feels anxious, the less he is likely to get anything;* to mesmerize requires a positive nature, to be a medium a perfectly passive one. This is the Alphabet of Spiritualism, and no medium is ignorant of it.

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day. It is an external effect resulting from interior causes. The medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal ratio. When he is fully "developed"—perfectly passive—his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions.

The reader may inquire wherein consists the difference between a medium and a magician? The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can neither *command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature. The magician, on the contrary, *can summon and dismiss spirits at will*; can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades than himself, and effect transformations in the realm of nature upon animate and inanimate bodies.

Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system; spiritual mediumship, which is accompanied by a display of subjective, intellectual phenomena, depends upon a like peculiar organization of the *spiritual* nature of the medium. As the potter from one lump of clay fashions a vessel of dishonor, and from another a vessel of honor, so, among physical mediums, the plastic astral spirit of one may be prepared for a certain class of objective phenomena, and that of another for a different one. Once so prepared, it appears difficult to alter the phase of mediumship. As a rule, mediums who have been developed for one class of phenomena, rarely change to another, but repeat the same performance *ad infinitum*.

The majority of these spirits have naught to do with the phenomena consciously and deliberately produced by the Eastern magicians. The latter leave to sorcerers the help even of elemental spirits and the elementary spooks. The adept has an unlimited power over both, but he rarely uses it. For the production of physical phenomena he summons the nature-spirits as obedient *powers*, not as intelligences.

Were these god-like men "mediums," as the orthodox spiritualists will have it? By no means, if by the term we understand those "sick-sensitives" who are born with a peculiar organization, and who in proportion as their powers are developed become more and more subject to the irresistible influence of miscellaneous spirits, purely human, elementary, or elemental. Unquestionably so, if we consider every individual a medium in whose magnetic atmosphere the denizens of higher invisible spheres can move, and act, and live. In such a sense every person is a medium. Mediumship may be either 1st, self-developed; 2d, by extraneous influences; or 3rd, may remain latent throughout life. *The reader must bear in mind the definition of the term, for, unless this is clearly understood, confusion will be inevitable.* Mediumship of this kind may be either active or passive, repellent or receptive, positive or negative. Mediumship is measured by the quality of the aura with which the

individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.

About such men as Apollonius there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not *mediumship*. Such persons are temples in which dwells the spirit of the living God;* but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.

But mediumship, as now understood and manifested, is a different thing. Circumstances, independent of his own volition, may, either at birth or subsequently, modify a person's aura, so that strange manifestations, physical or mental, diabolical or angelic, may take place. Such mediumship, as well as the above-mentioned mediatorship, has existed on earth since the first appearance here of living man. The former is the yielding of weak, mortal flesh to the control and suggestion of spirits and intelligences other than one's own immortal demon.* It is literally *obsession* and *possession*; and mediums who pride themselves on being the faithful slaves of their "guides," and who repudiate with indignation the idea of "controlling the manifestations," could not very well deny the fact without inconsistency. This mediumship, whether beneficent or maleficent, is always *passive*. Happy are the pure in heart, who repel unconsciously, by that very cleanness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and purity. Mediumism, as practiced in our days, is a more undesirable gift than the robe of Nessus.

Physical mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive*. Spirits never control persons of positive character who are determined to resist all extraneous influences. The weak and feeble-minded whom they can make their victims they drive into vice. It is notorious that the best physical mediums are either sickly, or,

* The *Higher Self*.

sometimes, what is still worse, inclined to some abnormal vice or other.

"The tree is known by its fruits." Side by side with passive mediums appear active mediators. We designate them by this name for lack of a better one. The ancient witches and wizards, and those who had a "familiar spirit," generally made of their gifts a trade. Not so with the mediators, or hierophants. These men were guided merely by their own personal spirit, or divine soul, and availing themselves of the help of spirits but so far as these remain in the right path.

What we have said of mediums and the tendency of their mediumship is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship that we have not seen exemplified during the past twenty-five years† in various countries. India, Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

NOTE. The volume and page references to Isis Unveiled, from which the foregoing article is compiled, are, in the order of the excerpts, as follows:—Volume ii, 590, 635, 588, 589, 590, 594, 595, 596, 592, 594, 596; volume i, 109, 490, 367, 457, 487, 488, 490, 488.

THE UNIT OF VALUE

The Unit of all Value is the human Soul; and life as we find it is the sum total of individual effort. In every man it is the flower, fruit, and seed of his own Past,—and he himself is the ever-Present moment in which that seed is being sown for Future use.

As the offspring of Spirit and Matter, (two aspects of our ONE parent) he is endowed with Immortality, Responsibility, and Opportunity which must be acknowledged and accounted for. Human parentage provides only a working body, which the Spirit assumes shortly before his birth into this world,—and death itself is no more than a change of Form and environment.

Children especially should be reminded of such facts; for whether the world is to be made better or worse depends largely on their fundamental views of Life.

† That is to say, from 1851 to 1876.—EDITORS THEOSOPHY.

NOTES ON THE BHAGAVAD-GITA*

WE assume, quite justifiably, I think, that the *Bhagavad-Gîtâ* sets forth Aryan philosophy. The Aryan is white and noble in contradistinction to the black and ignoble. This book then, if Aryan, must give us a noble system of philosophy and ethics, useful not only for speculative minds but also in daily life. Whoever was the author, he, or they, compressed into a short conversation—that is, short for Indians—the essence of religion and philosophy.

The singular manner in which this conversation or lecturing or teaching came about should be first noted. It is after the very beginning of a battle, for the arrows had already begun to fly from side to side. A rain of arrows would first be thrown in before the hand-to-hand encounter began. Arjuna and Krishna are in Arjuna's great chariot. And there, between the two armies, Arjuna asks for advice and receives it through eighteen chapters. All of this has significance.

Arjuna is man or the soul struggling to the light, and while Krishna was one of the Avatars or manifestations of God among men, he is also the Higher Self. Arjuna as man in this world of sense and matter is of necessity either always in a battle or about to begin one, and is also ever in need of advice. This he can get only in a valuable way from his Higher Self. So the singular manner of placing the conversation where it is, and of beginning it as it begins, is the only way it ought to be done.

Arjuna is the man in the life his Karma has produced, and he must fight out the battle he himself invited. Arjuna's object was to regain a kingdom, and so each one of us may know that our fight is for a kingdom gainable only by individual effort and not by anyone's favor.

From the remarks by Arjuna to Krishna we can perceive that the kingdom he—like ourselves—wishes to regain is the one he had in some former age upon this planet or upon some far more ancient one. He has too much insight, too much evident soul-power and wisdom to be an Ego who only for the first, or second, or third time had visited this earth. We likewise are not new. We have been here so many times that we ought to be beginning to learn. And we have not only been here, but beyond doubt those of us who are inwardly and outwardly engaged in the Theosophical movement for the good of others, have been in a similar movement before this life.

This being so, and there being yet many more lives to come, what is the reason we should in any way be downcast? The first chapter of the Book is really not only the survey of the armies, but also the despondency of the principal person—Arjuna. He grows

* This article was first printed by Wm. Q. Judge in *The Path* for September, 1895.

downcast after looking over all the regiments and seeing that he had, on both sides, friends, teachers, relatives, as well as enemies. He falters because want of knowledge prevents him from seeing that the conflict and many apparent deaths are inevitable. And Krishna then proceeds to give him the true philosophy of man and the universe so that he can either fight or refrain from fighting, whichever he sees at any time the best.

Krishna leads him gradually. He plays upon his pride by telling him that if he backs out all men will say he is the most ignoble of all cowards; then he plays upon his Hindû religious teaching, telling him that a warrior must obey the rules of his caste, and fight. He does not plunge at once into high metaphysical speculation or show him occult wonders. And herein it seems to me is a good lesson for all working Theosophists. Too many of us when trying to spread forth the theosophical teaching drag the poor Arjunas we have caught right into obscure realms where Theosophists themselves know nothing at all but terminology. Krishna's wise, practical and simple method should be followed, and much better results will be obtained. Our object is to spread theosophical philosophy as widely and quickly as possible. This cannot be done if we indulge in words and phrases far removed from daily life. What good does it do to talk about the Absolute, Parabrahm and Alaya, and to say *manas* when we mean mind, and *kama* when desire and passion are the English equivalents? It only puzzles the new enquirer, who feels that he has to learn a new language before he will be able to do anything with Theosophy. It is a good deal easier to show that the new terms can be learned afterwards.

The first chapter having introduced the practical question of life, the second is equally practical, for it directs attention at the outset to the larger and eternal life of which each incarnation is a day or a moment. For Krishna says:

"I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. As the Lord of this mortal frame experienceth therein infancy, youth and old age, so in future incarnations will it meet the same. One who is confirmed in this belief is not disturbed by anything that may come to pass."

Thus, continued *practical* existence as opposed to continued theoretical and so-called heavenly existence, and as opposed to materialistic annihilation, is declared at once. This is true immortality. The Christian Bible has no word in the original, teaching immortality such as this; and the preaching of the priests does not lean to an unselfish view of continued existence. And it is very certain that if one is fully confirmed in the knowledge of eternal life through reïncarnation he is quite unlikely to be disturbed by things that disturb other people. So at the very outset the teachings of Krishna open up a tremendous vista of life, and confer a calmness most necessary for us in the fight.

The generality of men have many and widely branching objects for mental devotion. It is a devotion to sense, or to self, or to wrong belief or to improper practice. But the follower of the *Bhagavad-Gîtâ* gradually comes to see that the true devotion is that which has but one object through all changes of scene, of thought, or of companionship. That object is the Self which is all in all. The Self, as object, is immovable, whereas the objects taken up by the unwise are movable and transitory.

Equal mindedness and skill in the right performance of duty are the true rules—this is yoga. This right performance of duty means the mental state, for the mere performance of an act has no moral quality in it, since even a machine may be made to perform acts usually done by men. The moral quality resides in the person inside and in his presence or absence. If a human body, asleep or devoid of a soul, raised its hand and took the life of another, that would not be a crime. And oppositely the performance of a good act is no virtue unless the person within is in the right attitude of mind. Many an apparently good act is done from selfish, hypocritical, crafty or other wrong motives. These are only outwardly good. So we must attain to a proper state of mind, or mental devotion, in order to know how to skilfully perform our actions without doing so for the sake of the result; doing them because they ought to be done, because they are our duties.

Krishna warns Arjuna also against inactivity from a false view of the philosophy. This warning necessary then is so still. On hearing this teaching for the first time many say that it teaches inaction, sitting still, silence. And in India great numbers taking that view, retired from life and its duties, going into the caves and jungles away from men. Krishna says:—

"Firmly persisting in yoga perform thy duty."

To endeavor to follow these rules empirically, without understanding the philosophy and without making the fundamental doctrines a part of oneself, will lead to nothing but disgust and failure. Hence the philosophy must be understood. It is the philosophy of Oneness or Unity. The Supreme Self is one and includes all apparent others. We delude ourselves with the idea that we are separate. We must admit that we and every other person are the Self. From this we will begin to see that we may cease to be the actor although outwardly doing every act that is right. We can cease to be the actor when we know we can withdraw ourselves from the act. Attachment to the act arises from a self-interest in the result that is to follow. It is possible for us to do these things without that self-interest, and if we are trying to follow the rule of doing our actions because they ought to be done we will at last do only that which is right to be done.

A great deal of the unhappiness of life comes from having a number of interests in results which do not come out as expected. We find people pretending to believe in Providence and to rely on the Almighty but who are continually laying down plans for those

powers to follow. They are not followed, and as the poor mortal fixed his mind and heart on the result, unhappiness follows.

But there is a greater unhappiness and misery caused by acting, as is the usual way, for the sake of results. It is this that causes rebirth over and over again unendingly. It is by this that the great humdrum mass of men and women are whirled around the wheel of rebirth for ages, always suffering, because they do not know what is happening to them, and only by an accident altering the poor character of births incessantly repeated.

The mind is the actor, the person who is attached. When it is deluded it is not able to throw off the subtle chains that bind it to reincarnation. Having spent an incarnation in looking after results it is full of earthly impressions, and has made the outer skandhas very powerful. So when its stay in Devachan is at its end the old images, impressions and the powerful skandhas drag it back to another life. At the time of bodily death the mind is temporarily almost altered into the image of the dominant thought of life, and so is beside itself or insane by comparison with the sage and with what ought to be its proper state. Being so it is impossible for it either to prevent rebirth or to select and take up an incarnation with a definite end and work in the world in view.

The bearing of the teaching upon ethics is in my opinion very important. It gives a vital system as opposed to a mechanical one. We are to do our duty with the thought that we are acting for and as the Supreme Being, because that Being acts only by and through the creatures. If this be our real rule it would in time be impossible for us to do wrong, for constantly thinking thus we grow careful as to what acts we commit and are always clearing up our view of duty as we proceed.

On the other hand a mechanical code of ethics leads to error. It is convenient because any fixed code is more convenient to follow than the application of broad principles in brotherly spirit. Mechanical codes are conventional and for that reason they lead to hypocrisy. They have led people to mistake etiquette for morality. They cause the follower of them to unrighteously judge his neighbor who does not come up to his conventional code which is part of his ethics. It was a mechanical system of ethics that permitted and encouraged the Inquisition, and similar ethics in our later days permit men professing the highest altruism to persecute their brothers in the same way in intention. If the law and liberty of the times were not opposed they would slay and torture too.

But I have only time to touch lightly upon some of the many valuable points found in the first two chapters. If but those two chapters were preserved and the others lost, we would still have enough.

The remaining chapters deal with universal cosmical truths as well as with philosophy and ethics. They all enforce the great doctrine of unity or non-separateness. In going over them we find such references as require us to know and to believe in the

Wisdom-Religion. The rise and destruction of races is given, the obscurities and darkness between evolutionary periods, the universal great destructions and the minor ones are there. Through all these the Self sits calmly looking on as the spectator, the witness, the receptacle.

Where Arjuna the Archer is, he who was taught by Krishna, with him is glory, honor, fortune and success. He who knows Arjuna knows himself.

WILLIAM BREHON.

WORDS OF WISDOM*

Be cheerful also, and seek not external help, nor the tranquillity which others give. A man must stand erect, not be kept erect by others.

If nothing appears to be better than the deity which is planted in thee, which has subjected to itself all thy appetites and carefully examines all the impressions, and as Socrates said, has detached itself from the persuasions of sense and . . . cares for mankind—if thou findest everything else smaller and of less value, give place to nothing else.

How much trouble he avoids who does not work to see what his neighbour says or does or thinks, but only to what he does himself, that it may be just and pure.

In the morning when thou risest unwillingly let this thought be present—I am rising to the work of a human being. Why then am I dissatisfied if I am going to do the things for which I exist, and for which I was brought into the world? Or am I made for this, to lie in the bed-clothes and keep myself warm?

I am composed of the formal and the material; and neither of them will perish into non-existence, as neither of them came into existence out of non-existence. Every part of me then will be reduced by change into another part of the universe, and so on for ever. And by consequence of such a change I too exist, and those who begot me go on for ever in the other direction. For nothing hinders us from saying so, even if the universe is administered according to definite periods.

Such as are thy habitual thoughts, such also will be the character of thy mind.

In one respect man is the nearest thing to me, so far as I must do good to men and endure them.

Reverence that which is best in the universe; . . . and in like manner reverence that which is best in thyself.

Let it make no difference to thee if thou art cold or warm if thou art doing thy duty, and whether thou art drowsy or satisfied with sleep.

MARCUS AURELIUS ANTONINUS.

*These Extracts were printed by H. P. Blavatsky in *Lucifer* for January, 1891. The title used is our own.—[ED. THEOSOPHY.]

QUESTIONS AND ANSWERS

At the regular meetings of The United Lodge of Theosophists it is a custom to devote a part of the time to "Question and Answer." Questions on the subject of the evening's talk, or suggested by it, are asked by Members or Inquirers in the audience and answered by the Speaker, or by some well-versed Student who is called upon for this service. Printed below are some Questions and Answers, taken stenographically at some of the meetings when the book, "The Ocean of Theosophy," by Wm. Q. Judge, was being studied and discussed.

Q. You say the moon is a dead planet. Has it an effect upon the earth, and if so, how is that possible, if it is dead?

A. The moon is a physical corpse of what was once a living planet like ours. The higher principles have departed from the moon, but the lower principles still hold together; for it is only half through the process of disintegration. These lower principles naturally affect lower forms of existence upon the earth, particularly those of physical conception, gestation, growth of trees, plants and anything and everything in which water is contained. The moon also affects our lower psychic nature in varying degrees—according to the activity of the spiritual nature of the being incarnated, or the lack of it.

The terrestrial lives which compose a physical body tend to go their several ways after the synthetic consciousness which drew and held them together, has departed. A part of the process of separation is the breaking down of the cell bodies of the "lives," producing poisons detrimental to some forms and fertilizations for other forms. So the Moon, being the corpse of our last earth, both vampirises and is vampirised by our earth, according to the nature of the earthly beings or elements, and particular phases of the Moon; this vampirising is astral primarily, producing physical effects.

Q. We speak of the *Lunar Pitris* as being the "fathers" of our physical frames. Does that mean that they were devoid of intelligence?

A. They have intelligence, but that in a very incipient form, such a degree as we can imagine to be the possession of the higher animals. The *Lunar Pitris* represent that form of life and intelligence which had been humanly used on the moon. This state of consciousness compares with the state of the astral body when deserted by the *Manasic Ego.*

There is always the influx of *intelligence.* The animals have intelligence, but they haven't the faculty of reasoning from premises to conclusions. In another sense, the *Pitris* are the *kama rupas* of a previous *manvantara.* That is the basis of our physical consciousness, plus what we may have added to it.

Q. Do you mean that the *Lunar Pitris* were used by *Manasic Egos* on the moon?

A. And *left*. You see the highest beings left first. Then the next highest and so on down. The Highest Intelligences established the nature of the new chain, based upon the experience gained in the moon chain. All the kingdoms begin on the basis established by the guiding intelligences—the Dhyan Chohans; first, the elemental-mineral, then the elemental-vegetable, then the elemental-animal (these three precede the mineral, vegetable and animal kingdoms) and finally the human form as it was on the moon; for that represents a high degree of animal consciousness. They just establish the matrix for the mineral, vegetable and animal kingdoms, because that matrix was in plastic substance at that time, before it became concrete.

The elemental human form and intelligence was also a matrix based upon the development reached in a human physical form on the moon, that is, the intelligence of the *Lunar Pitris*, the progenitors of our human physical form on the Moon. This class of intelligences constitutes what are called the *"Lunar Pitris."*

Q. What is a principle?

A. A principle is a basis of thought and action on any specific plane of substance.

Q. Chapter IV speaks of "rational and irrational soul." Would you explain that phrase? (Page 30).

A. There are three lines of evolution in man, and man works on the three lines. "Rational and irrational soul" means that in one case the being has more or less understanding of his own nature, and in the other has little or none. If you take the three terms of spirit, soul and body as commonly used, you have represented there the self, the acquired experiences, and the bodily instrument. These again point to the three lines of evolution—the monadic or spiritual, the manasic or intellectual, and the physical. These three lines present the field of operation of man in his process of development towards perfection.

Q. How does this three-fold scheme of the nature of man contain the Theosophical teaching of his seven-fold constitution? (as stated on page 31).

A. Man, as an evolutionary being, is connected with this earth. *Atma*, *Buddhi*, *Manas*, these represent spiritual soul.

The septenary nature on earth is made up of these three and the transitory connection with the body of *lower manas* (*manas* concerned with the body); *prana*, which is that aspect of the life of the Self which sustains the body; astral body, the link between the higher bodies and the physical.

The various sheaths of the soul and forms used on each plane are composed of the lives on each plane; for the form used by the entity is an aggregation of the lives of each plane. The only way we can have a body on any plane is because of our power to guide and control the lives of that plane, and that power is gained only through experience. Once some power is gained, the maintenance of a body becomes possible. Then comes improvement

and knowledge and power as well as form. We try to express ourselves in a lower substance according to our higher natures. From the beginning there has been an ideal towards which humanity is working. It is in his inner nature from the beginning of any evolution. This ideal is in the God-mind, if you wish to use that expression—and can only be brought to full expression by action for and as that God-mind, and ceasing to be controlled by the separative impulses given to the lower lives through ignorance and false conceptions.

Q. Some one said that I was responsible for my husband's soul. In what sense and to what degree am I my brother's keeper?

A. Each soul is a self-evolved being who is responsible only to his own Higher Self. Souls become involved in their own activities and take misleading directions. The duty of those souls who see the true path is to point it out to others. In this, discrimination, tact and non-offensiveness are necessary, so that the object of our solicitude may see the right path for himself. In these things we must be "wise as serpents and harmless as doves." Our responsibility begins and ends in our fidelity to the true nature of ourselves and others. If we could in reality force and control others in their choice there would never be any self-development. The Masters, who of all beings have all power and knowledge, never force any being, but point out the way and guide and help as much as they are permitted by any being. The responsibility lies in the self-induced and self-devised efforts of each one. The Masters are not concerned with those who have no concern for higher knowledge; for they cannot be helped. Their interest and effort is directed to those whose aspiration and struggle tends in the right direction.

Our responsibility lies in our fidelity to our own higher nature. If that is full and true, we cannot be false to anyone or delinquent in any direction. One can't go by rote or by what someone else thinks is his duty. We must learn to do our whole duty and that comprises our full responsibility.

Q. I don't see how thought can be so powerful.

A. Every thought (that is, an image formed by man) is a matrix formed by self-conscious beings, which at once energizes the elemental lives (which lives are without any directive capacity) and stirs them to action, so that although the thought of the self-conscious being may be succeeded by other thoughts, the energy of the lives in that matrix will expend itself along the lines and to the degree imparted (it makes their body for the time being). So every thought we have provides a body and gives an impulse to the lives involved, and these act in whatever field of life may prove a fertile soil for them. The more we try to work from the inner side of our nature, the stronger the force we exert upon those lives. The power to make an image in the mind is the basis of thought. The human form itself is a matrix.

Q. How is it that "Behind will stands desire"? It seems that this should be reversed.

A. That which governs thought is motive or, in other words, feeling. *Will* is the force of consciousness, and we do not act unless there is a desire or intention to move, and that gives energy to the consciousness—that is, *Will.* What we do is to use the elementals and we endow them with whatever force is in our own unalloyed intentions. *Desire* is our impulses and personal feelings, but includes the highest aspirations for universal benefit, as well as the lowest of our desires. Aspiration for universal benefit would be compassion, for that is the nature of the Self. The higher the aspiration the stronger the will; the lower, the weaker.

Q. Why is it we cling so to life in this body, and to other lives as bodies—as personalities?

A. It is that "clinging" which makes the binding force, because we do not realize that the physical is really the lowest phase of our lives. We should learn that that which makes us cling to the form on this plane is the power of life, consciousness and attraction which comes from our inner being; for no matter how much the form may change during life, the love remains. Emerson says:

"Hearts are dust, Hearts' loves remain;
Heart's love will meet thee again."

Our idea of love is fastened on a form, while that which occupied the form is still alive and loving.

Q. What would you call soul powers?

A. Mr. Judge speaks more particularly of the latent powers of the soul as contrasted with those ordinarily used in bodily existence: for these are largely used in regard to the body and its requirements and include both the automatic and volitional activities. These latter are powers of soul, but are not generally recognized as such.

Q. You speak of Unity—the doctrine of Unity. How do you make Unity out of all these separative principles?

A. We speak of Unity and Diversity. It should be understood that there could be no Diversity without Unity as a basis. Unity consists in the common source and common essential nature of all things and beings. As all beings are inter-dependent because of their common source and power, whether latent or expressed, this inter-dependence premises and demands a common goal for all, hence a common plan. The Source is one, the Goal is one, the Path varies with the Pilgrim. That makes the diversities. Unity is found when the Pilgrim recognizes both Source and Goal, and brings his Path into harmony with both. It is the power of Unity that makes diverse paths painful and, by suffering, forces recognition.

To be an Ego implies the power of choice. Ego is choice; no choice, no Ego. If it were not for harmony, we couldn't have any discord. Discord is the lapse from harmony.

Q. Will we always have an earth and an earthly body? Or will we ever get above this altogether?

A. It isn't a question of physical or earthly matter at all; for wherever we exist, we exist in some kind of substance, and that substance, to whatever degree, is as objective as is our earthly matter. So long as manifestation endures, our experience implies objectivity on every plane. The difficulty does not arise from substance or matter, but in our conceptions and use of it. This earthly matter has to be raised up in fact to higher degrees. It is said that Venus is in her seventh round and all her "lives" have been raised to a pitch of power and glory inconceivable to us, yet to her inhabitants she is as objective as our earth to us.

What we need to do is not to get off the earth, but to purify ourselves, and by purifying ourselves, purify the earth and all the lives that compose it. That can only be done by our conscious thought and action. When we change our "dirt" to luminous substance, then we will have a different kind of life and body. If you say this will take a long time, it will; but it took a long time to bring us to this condition. But all this time we are living and while living have more or less of happiness. We want bliss to be conferred upon us. We must earn it by spreading bliss to others.

Q. In the *Letters That Have Helped Me*, Vol. I, it says that to disappoint the soul is a fearful deed for a man, in speaking of one man taking another's life. Will you explain that use of "disappoint"?

A. From the soul comes the urge for all righteousness and that is constant. Perverseness of thought and action do not fulfil that urge. Disappointment is just a term to express non-fulfilment of the purpose of incarnation.

Q. Do we advance after death?

A. As ethereal beings in earlier rounds we have gained a vast store of experiences, but those who live the ordinary life of mankind with its partial ideas of existence do not in the after-death states reach this vast store.; they fluctuate between the best and the worst of the lives they have lived. *Devachan* means the best and finest of the life last lived; *Kama-Loka* the worst: both are personal. Life in the body is the *cause* in these two states.

Q. What is the difference between individuality and personality?

A. Individuality is a conscious existence in spirit, whether in or out of the body. Personality is a congeries of physical activities and qualities constantly changing.

Q. Why so many designations of "Soul"—human, divine, animal?

A. The word "Soul" in each and every case designates the common basis of all. The qualifying words of "divine," "human," and "animal" denote the degree of realization of consciousness—in other words, range of perceptions.

Q. In Chapter V, what is meant by the "privative limits of a cell?"

A. There is no "privative cell" as a separate thing; but if we remember that every entity clothes itself with smaller entities, and that each entity, as a center, has its own radius of action, causing a whirling or vortex, we may be able to understand it. It is the lives drawn within this radial vortex that constitute the cell; the central attraction draws them in, and holds them—that makes the privative limits. The form of the cell is due to the attractive power of the central energy, and it is always circular or spherical.

The human being has his attractions and repulsions in accordance with the kind of energy he puts forth. The centripetal force is the nature of the being, and lower entities will be caught and held at such a distance as marks the degree of the relation of their nature to the centripetal center.

One might say that the solar system is a large cell and each planet, by its nature, is attracted so far towards the sun and no farther, because of repulsion set up due to difference in their natures.

The solar system has its own collective attractions and repulsions and each planet, as a collection, can only approach so close to the sun as its nature will allow. The personal nature has its own center, and, so to speak, forms a cell around itself and either opens up its center to the directive influence of higher states or shuts out all but the personal. These are "privative limits"; they are privative because they compel motion within their radial limits.

Everything depends upon the degree and quality of the energy sent out from the center. The physical cell has only that kind of central energy that has been imparted to it by the being in whose body it is, and as the cell has no initiative direction, the central force and range are constant; but the human being has not only the power of choice, but the power to change the direction of the cells. The centripetal and centrifugal forces are only two phases of the same thing—action and reaction—or Karma.

Q. Would you explain the meaning of the phrase "The highest looks through the eyes of the lowest"?

A. Every cell in the body has its own life and powers of perception; this includes all the cells of the body in their differing degrees. We as self-conscious beings perceive the physical plane through the perceptions of these collective cells. Hence we look through the eyes of the lowest. The same is true of the man as a whole in his perceiving. Higher beings than we contact this plane in part through our eyes, mental or physical, and may when necessary use a physical body on this plane of perception.

Our contact on any plane of substance is by means of an instrument made up of the lives of that plane. Each of such lives is a sensitive point and reflects the plane to which it belongs in some degree. Sufficient of these lives of different degrees gathered together on that plane will give an embodiment of sensitive points which are capable of reflecting everything on that plane, so that on any plane the Highest sees through the eyes of the lowest.

Q. Is the astral body full-sized at birth? The statement is made that it is perfect at birth. Is it present at conception?

A. The astral body expands apace with the physical. It expands with the growth of the physical matter. The astral of the Ego is drawn to the woman and there awaits the conditions that provide conception.

Q. Is the "permanent astral" a spiritual body? Are there two astrals, or does one come from the other, and which from which?

A. The "permanent astral" is formed during life from the elements belonging to the Real Man, the Ego. The ordinary astral is formed for each birth before conception. It is governed by the karma to be expended in the next life ensuing. One does not necessarily come from the other, but are formed from the spiritual substance—or body—of the Ego.

Astral body is merely a generic term. The term "astral" is used for everything beyond the physical. But, it should be understood that as on the physical we have earth, water, air and fire as divisions of this plane, so on the astral plane are similar divisions. The astral form that corresponds to earth remains with the physical body and dissipates with it. The one that corresponds to water is that state of astral substance which forms the *kama-rupa*; the one that corresponds to the air is the *manasic body*; and the one that corresponds to fire is the seat of consciousness, the body of the thinker. Our earthly fire is the lowest grade of divine substance.

Only those who have arrived at a certain stage of development or initiation return to incarnation with a "permanent astral." (See *Culture of Concentration.*) All others form a new astral for each incarnation.

COMMENT.—That's why they don't bring the memory *through*; they haven't established it on this plane. The permanent astral is the astral permeated, changed, refined by the fire of consciousness and thus made permanent.

You can take a photograph so small that it can hardly be seen with the naked eye; but you can throw it upon a screen so it is a hundred times as great. (See size of astral at birth).

Q. Is the astral body affected by insanity?

A. There are several kinds of astral body. There is the astral body which is the design for the physical body and is in

fact the real physical body. What we call the physical body is composed of the earthly elements drawn into the physical-astral. Another astral is the *kama-rupa,* formed after death; also the *devachanic* body. None of these are permanent, but are formed for temporary use during life and the states following death.

Insanity is a break in the connection between the being and the body in use, either partial or complete. That break may be caused by a brain lesion, or a fault karmically acquired in the astral body of that birth. All these things are questions of karma concerning the individual. Insanity may come to fruition by karmic defects occuring after birth by defects in the lower astral, produced by causes in previous lives.

Q. Would a Master's assumption of a body, since he has a permanent astral, be in the nature of an immaculate conception?

A. No. There were in the earlier races mind-born bodies, but they were of an ethereal substance and were not in the nature of a conception but a segregation. No one sex can be concerned in a physical conception; it takes both of the sexes. The only question that can arise is the kind of Ego that is drawn to birth by the conditions provided. There are more Egos out of bodies than in them.

THE BRIGHT SPOT OF LIGHT*

TO THE EDITOR OF THE THEOSOPHIST:

MADAME,—In the last issue of your valuable Journal, a member of the New York Theosophical Society seeks to be enlightened as to the cause of a bright spot of light which he has often seen. I am also equally curious to have an explanation. I attribute it to the highest *concentration* of the soul. As soon as I place myself in *that* prescribed attitude, suddenly a bright spot appears before me which fills my heart with delight,—indeed, that being regarded as a special sign by the Indian devotee that he is in the right path, leading to ultimate success in the Yoga practice—that he is blessed by the special grace of the Almighty.

One evening, sitting on the ground cross-legged, in that state of innate concentration when the soul soars into the high regions, I was blessed with a shower of flowers—a most brilliant sight, and which I long to see again. I moved to catch at flowers so rare, but they eluded my grasp and suddenly disappeared, leaving me much disappointed. Finally two flowers fell on me, one touching my head and the other my right shoulder but this time also the attempt to seize them was unsuccessful. What can it be, if not a response that God has been pleased with his worshipper,

* This article was first printed by H. P. Blavatsky in the *The Theosophist* for November, 1881.

meditation being, I believe, the unique way of spiritual worship.

September 18, 1881. P.

Editor's Note.—It depends. Those of our orthodox native contributors, who worship some particular God,—or, if they so prefer, the one ISWAR under some particular name—are too apt to attribute every psychological effect brought on by mental concentration during the hours of religious meditation to their special deity, whereas, in 99 cases out of 100, such effects are due simply to purely *psycho-physiological* effects. We know a number of mystically-inclined people who see such "lights" as that as soon as they concentrate their thoughts. Spiritualists attribute them to the agency of their departed friends; Buddhists—who have no personal God—to a *pre-nirvanic* state; pantheists and Vedantins to *Maya*—illusion of senses; and Christians —to a foresight of the glories of Paradise. The modern Occultists say that, when not directly due to cerebral action whose normal functions are certainly impeded by such an artificial mode of deep concentration—these lights are glimpses of the Astral Light, or, to use a more *scientific* expression—of the "Universal Ether" firmly believed in by more than one man of science, as proved by Mr. Balfour Stewart's *Un-seen Universe*. Like the pure blue sky closely shrouded by thick vapours on a misty day—is the Astral Light concealed from our physical senses, during the hours of our normal, daily life. But when concentrating all our spiritual faculties, we succeed, for the time being, to paralyze their enemy—physical senses, and the inner man becomes, so to say, distinct from the man of matter, then, the action of the ever-living spirit, like a breeze that clears the sky from its obstructing clouds —sweeps away the mist which lies between our normal vision and the Astral Light, and, we obtain glimpses into, and of, that light.

The days of "smoking furnaces" and "burning lamps" which form part of the Biblical visions are well gone by and—to return no more. But, whosoever, refusing natural explanations, prefers *supernatural* ones, is, of course, at liberty to imagine that an "Almighty God" amuses us with visions of flowers, and sends burning lights before making "covenants" with his worshippers.

WISDOM FROM DEMOCRITUS*

If any one will give his mind to these sentences he will obtain many things worthy of a man and be free from many things that are base.

The perfection of the soul will correct the depravity of the body, but the strength of the body without reasoning, does not render the soul better.

He who loves the goods of the soul will love things more divine, but he who loves the goods of its transient habitation will love things human.

It is beautiful to impede an unjust man: but if this be not possible it is beautiful not to act in conjunction with him.

It is necessary to be good rather than appear so.

The felicity of a man does not consist either in body or in riches but in upright conduct and justice.

Sin should be abstained from, not through fear, but for the sake of the becoming.

DEMOCRITUS.

* These extracts were printed by H. P. Blavatsky in *Lucifer* for February, 1891. The title used is our own.—Ed. THEOSOPHY.

FROM THE BOOK OF IMAGES

NARADA and Adaran, pursuing each his path, the one of dharma and the other of karma, entered the varsha of works. Narada by reason of agreement on higher planes with those who watch the progress of the worlds, had put aside all knowledge that was his in former births, and upon entering this world of conditioned existence drew together the mind and the five senses of the bodily life in order that he might obtain a body, might use that body, and might leave it again. Thus he came naked into the world, naked of body and naked of mind, depending upon what he might find there of good and of evil. He was as one new-born into the world of ignorance from the world of wisdom, helpless as a seeing man is in darkness.

Adaran, pursuing the path of tanha, which is the path of those driven by the compulsion of old tendencies, entered the varsha of works by reason of disagreement in higher worlds with the own nature of the Soul, working with the powers from selfish desires and not from the karana of bhakti. The path being one for all, Adaran also, hovering over the stormy sea of human life, tossed by the fierce winds of desire, chased by the fierce gale of the skanddhas acquired, disappeared into the vortex and came naked into the varsha of works, thirsting for what he might find there of good and of evil; helpless as a blind man is in light.

Like a sentinel, sleepless and vigilant, the power of the vow he had taken watched over Narada blind in the world of works. Like a jackal watching outside the rim of the fire, the power of the kama, vigilant with propensities unglutted, lurked in the shadow of the senses of Adaran, blind in the world of works.

Being naked of body and mind, both Narada and Adaran entered the caste of sudras. They served both the good and the evil; their food, of body and senses and mind, harsh, bitter and astringent, or else impure, tasteless and rotting and such as was dressed the day before or cast aside and rejected by those whom they served.

The pleasures that they had arose only from sleep, idleness, and carelessness, tending to stupefy the soul. Being thus miserable they took counsel, one with the other, seeking amelioration of their lot.

"Ours is an evil case, brother," sayeth Narada the sudra to Adaran, sweaty and vile in the mud by the river. "We are even as this mud, trampled by man and beast, vile with the vileness of both, and defiling them in return. It must be that we are not wise. Here floweth the water, pure for the drinking of all, in the midst of this waste and this vileness. There flowers the lotus, rooted in vileness, yet opening its petals to the sun, white with purity, expanding an incense as the air were a temple, worshipful

of the unseen. Could one learn the wisdom of water and the language of the plants, mayhap our case might improve."

"Seeing what thou seest, dull though thy senses are, thy mind is the mind of a fool," replyeth Adaran. "This mud is vile and much trampled, lacking the power to resent. Thy water, flowing craftily, encroacheth ever on the land's domain and takes little by little to itself for its bed this land that thou seest as mud. Thy pure lotus, learned in duplicity, puts on the sweetness of white, and unperceived by both, makes food of the mud and drink of the waters. Its incense expanded is mere offering to air, which is wiser than earth and the water, that thus the air may be lulled by sweet flatteries, and perceive not that the lotus is stealing its substance. It opens its petals to the sun as the insects come out of their holes to the heat of the fire, that they perish not of the cold."

He spat with contempt, and continued.

"This is the speech of all that is, and the wisdom of the earth, of the water, of the air, of the fire, and of all that lives is to nourish one's self by the labor of others. The most ignorant work the most and have least sustenance. It is ignorance and weakness which suffers. Let us seek wisdom and strength that we suffer no more and enjoy our enjoyments out of the weakness and ignorance of those lesser than ourselves. It is the law of all life."

But Narada, feeling only his misery, without resentment, drank of the water, laved in the water, smelled of the sweet lotus, and rested himself on the dry bank in the warmth of the sun. He had no food, but a feeling of nourishment spread within him, so that he gave thanks in his heart for the land that remains, ever renewed from the mountains; for the waters that flow, ever renewed by the rains; for the lotus, ever renewed from fresh seeds; for the sun, ever renewed by its own shining.

"Tell me this, O my brother, wiser than I," said he to Adaran, caked in dry mud by his side and chewing the cud of bitterness from thinking on the cruelties he suffered; "though all these that thou knowest, seem to renew by the bounty of others, yet the sun shines renewed each day with no fuel. What is this secret of the sun, for it must be the secret of surpassing wisdom?"

"The sun is alone in his strength, solitary and proud in his wisdom. He is renewed out of his pride and feeds on the bodies of all that live. They but sport at his pleasure. In the end they yield up their essences to him. They become smoke and dust and ashes, but the sun lives on. They live on others that live, but he lives on the death of all. Fire, that consumes all, is his food. Toil is the ghat that consumes us. Let us return to our toil lest we be consumed before our time."

Thus they went on side by side, each toiling at the same tasks, Narada consumed by toil yet nourished by the fires of his sufferings, feeling gratefulness for the earth under his feet, gratefulness for the plants that clothed him, gratefulness for the grains

that fed him, gratefulness for the inner strength ever renewed that sustained him in the midst of his tasks and his miseries, so that his eyes became dulled to bodily things, but opened to inner perception. Thus he heard the voices of the dust; thus he heard the voice in the rice; thus he heard the voice of peace in the midst of the sunlight; thus he heard the voice of the silence in the midst of the darkness of this world. These voices caressed him, becoming a song, sweet and low, the song of life in the midst of death, the song of the bliss of life in the midst of the sorrows of this world. Because he had put aside the higher knowledge to gain entrance into this world, the mansion of pain and of sorrow, Narada remembered naught of the agreement made on higher planes, but the power of the vow overcame the magic of those who prey on the weakness and ignorance of others. The Soul of Narada followed the path by feeling, as the seeing man in darkness finds a path by feeling. Out of the good in this world he gained good. Out of the evil in this world he gained good, gaining the feeling of the presence of the One Essence in all things whether they be evil or good.

Thus they went on side by side, each toiling at the same tasks, Adaran consumed by toil, consumed yet more by the fires of resentment that burned within his vitals, feeling resentment for the dull earth that he spurned with his feet, feeling hatred for the rags that covered him, feeling loathing for the food that fed him, feeling hatred of the strength ever renewed that would not let him die, so that his inner eyes became dulled, but opened to outward perception. Then he perceived the power that dwells hidden in persistence and strove fiercely to overcome his tasks and gain the hearing of the headman of sudras. He heard the voice of commendation of the headman; he heard the voice of appointment with command over sudras yet more vile than he; he heard the voice of ambition, the voice of greed, the voice of the desire for comfort, the voice of the desire for life, more life. He hearkened to these voices till they became one cry and an echo, the cry of those who command and the echo of those who obey. Thus he gained the knowledge of this world and became possessed of that mighty magic which preys on the weakness and ignorance of others. Out of the good in this world he gained evil. Out of the evil in this world he gained evil. Thus he entered the path of feeling, as the blind man entering the light finds a path by feeling, and gained the feeling that the impure is pure, that the evil is good, that that which is not soul is soul, that the non-eternal is the eternal.

In this world of darkness and ignorance gained Narada the presence of the Eternal. In this world of works Adaran gained only the loss of the Eternal. Side by side in the path of sudras one gained the strength of service and the other gained the service of the strength of others weaker than himself.

When the time for the fulfilment of vows and the end of works was at hand, side by side Narada and Adaran, spent and

old, sought the forest. There, in the dust by the path of beasts they countered the hut of a beggar. The beggar lay crumpled in the dust of the path. He spoke not but his parchment lips cried for water. He spoke not, but his glazed eyes cried for food. He moved not, but his crumpled limbs cried for healing. Narada, having the inner feeling of service gave drink to the parched lips, laved the tired eyes, fed the wasted body, and anointed the crumpled limbs. Adaran having the inner feeling of his own needs saw only the thatched hut which he entered and cast himself upon the piled leaves of the hermit's pallet.

The night drawing near to hide all the things of this world, that the things of the other world may be seen, saw the three in the hut together. Adaran lay upon the hermit's couch. The hermit lay well within the hut on the garments of Narada. Narada lay upon the bare earth hard by the hole of the hut, naked and cold, that the chill of the night might not reach to the beggar.

Thus they lay at ease and content, waiting the night, and held converse.

"My time is at hand. What lies beyond I know not, but I know that it will be even as this world. What the strong have they will keep. What the weak have will be taken by the strong. Naked came I into this world, and I have taken according to my strength. In the next world, if indeed there be such, I will follow the law of all worlds. I will take what I can and yield up little as may be. I am content with what I have gained."

Thus Adaran. The old hermit lay still, closing his eyes and pondering what had been spoken.

"I, also, have received much, but have had little to give. It has been a good world. I feel it may well be that in the next world there will be more to give and less need to take. Even it may be there is a world where all strive only to be first in giving. There is need for such a world, and it must be that there is wherewithal for all needs. I would be better content were all content, each according to his needs. What sayest Thou, O Pitar?"

Thus Narada, and the Father, being moved by the services rendered and by the term of Pitar, meaning Father, addressed to him by Narada, opened the doors of speech and assuaged the soul of Narada.

"It is even so, as thy feeling tells thee, Son who hath administered to the necessitous. All worlds are knit together in one bond, and a common path, ascending and descending, is the path of the Pilgrimage. Those who follow the path of service enter upon the ascent of the path. It is steep and winds up-hill all the way. In the beginning its pleasure is as poison, but in the end like the waters of life, for it is the path of knowledge of the three worlds. It begins in service without requital. If pursued it leads to service requited by words. If pursued it leads to service requited by gratitude on the part of those who need no service. If pursued further

service accompanied by gratitude from those who need no service leads to love for those who have this gratitude. Love and further service lead to the station of the vow. Thereafter, if pursued, service to all men in gratitude and love for those who sustain the three worlds without thought of recompense, leads to the end of the path, which is the bliss of the many Masters of Compassion."

"Those who follow the downward path find it in the beginning sweet as the waters of life, but in the end like poison. If pursued it increases selfish desire; selfish desires lead to the thirst for power; power leads to the gratification of propensities; the gratification of propensities leads to the loss of powers, and enmeshment in the bonds of tanha blinds the unwary soul and leaves it an abandoned wreck."

"Both paths are the path of Soul, but the Soul chooses its own path. By one road it enters into the bliss of all Souls. By the other road it enters into the misery of all Souls, knowing no Soul, knowing only misery."

In the night which opens the doors of the other world, Adaran departed on that road by which he had entered this varsha of works, and returned to the kamaloka where propensities torment the Soul which there sees no other soul, but sees only thirst without assuagements, enriched only by the tanhas gained in this world of works.

Narada departed on that road by which he had entered this varsha of works and came to the tribuvana where the power of the vow had been taken, and there, waiting at the threshold, was the old hermit, transfigured, lucent, radiant, self-shining in the company of the Shining Ones.

"What thinkest thou, Narada, of the varsha of works?" Thus the Master to the Chela returned into the company of those who dwell upon the higher planes.

Narada, shining with the shining of love and of gratefulness, answered, "I think, O Father, that the world of darkness and ignorance among men is a good world to those who know no other and better world."

SECRET DOCTRINE EXTRACTS*

It is not correct to refer to Christ—as some theosophists do—as the sixth principle in man—*Buddhi*. The latter *per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Sôul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything.

* Original Edition Vol. II, p. 231, foot note. See Vol. II, p. 241, 3rd Edition.

TRANSACTIONS OF THE BLAVATSKY LODGE

OF THE THEOSOPHICAL SOCIETY. DISCUSSIONS OF THE STANZAS OF THE FIRST VOLUME OF THE "SECRET DOCTRINE."

(PART TWO)

(Continued from February)

The "Transactions" were compiled from shorthand notes taken at the meetings of the Blavatsky Lodge of the Theosophical Society, January 10th to June 20th, 1889, and later printed in pamphlet form. Copies of this pamphlet are getting rarer with every year. THEOSOPHY is therefore reprinting the "Transactions" for the benefit of present-day students. Part II consists of Stanzas II to IV (Slokas 1 to 5) of the *"Book of Dzyan,"* upon which *"The Secret Doctrine"* is based. The answers to the questions were given by H. P. Blavatsky. Students not possessing *"The Secret Doctrine"* will find that these Stanzas are also printed in H. P. Blavatsky's *"Voice of the Silence,"* which is owned by most students, or can be purchased, through THEOSOPHY, at the nominal price of seventy-five cents, postpaid. The first part of the "Transactions" was printed in the issues of THEOSOPHY from June to October, 1916, inclusive.

IX.

STANZA III.—(*Continued*).

Sloka (10). FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (*Purusha*), THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO MATTER (*Prakriti*), ITS (*the Spirit's*) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.*

Q. Spirit and matter are the opposite ends of the same web; light and darkness, heat and cold, void or space and fulness of all that exists are also opposites. In what sense are these three pairs of opposites associated with Spirit and Matter?

A. In the sense in which everything in the universe is associated with either Spirit or Matter, one of these being taken as the permanent element or both. Pure Matter is pure Spirit and cannot be understood even if admitted by our finite intellects. Neither light nor darkness as optical effects, are matter, nor are they spirit, but they are the qualities of the former (matter).

Q. In what relation does Ether stand to Spirit and Matter?

A. Make a difference between Æther and Ether, the former being divine, the latter physical and *infernal*. Ether is the lowest of the septenate division of Akâsa-Pradhâna, primordial Fire-Substance. Æther-Akâsa is the fifth and sixth principles of the body of Kosmos—thus corresponding to Buddhi-Manas, in Man; *Ether*

* Vol. i, p. 83, orig. Edition; p. 111, 3rd Edition.

is its Kosmic sediment mingling with the highest layer of the Astral Light. Beginning with the fifth root-race, it will develop fully only at the beginning of the fifth round. Æther is Akâsa in its higher aspect, and *Ether* Akâsa, in its lowest. In one sense it is equivalent to the Father-Creator, Zeus, Pater Æther; on the other to the infernal Serpent-Tempter, the Astral Light of the Kabalists. In the latter case it is fully differentiated matter, in the former only rudimentally differentiated. In other words, Spirit becomes objective matter; and objective matter rebecomes subjective Spirit, when it eludes our metaphysical senses. Æther has the same relation to the Cosmos and our little Earth, as Manas to the Monad and body. Therefore, Ether has nought to do with Spirit, but a good deal, with subjective matter and our Earth.

Q. "Brahmâ, as the 'germ of unknown Darkness', is the material form which all evolves and developes." It is one of the axioms of logic that it is impossible for the mind to believe anything of that of which it comprehends nothing. Now if this "material" which is Brahmâ be formless, then no idea concerning it can enter the mind for the mind can conceive nothing where there is no form. It is the garment or manifestation in the form of "God" which we can perceive, and it is by this and this alone that we can know anything of him. What, therefore, is the first form of this material which human consciousness can recognise?

A. Your axioms of logic can be applied to the *lower* Manas only and it is from the perceptions of *Kama Manas* alone that you argue. But Occultism teaches only that which it derives from the cognition of the Higher Ego or the *Buddhi Manas*. But, I will try to answer you on your own familiar lines. The first and only form of the *prima materia* our brain-consciousness can cognise, is a circle. Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when without its ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call Brahmâ, the germ, atom or *anu:* a latent atom embracing infinitude and boundless Eternity during Pralaya, an active one during the life-cycles; but one which has neither circumference nor plane, only limitless expansion. Therefore the Circle is the first geometrical figure and symbol in the subjective world, and it becomes a Triangle in the objective. The Triangle is the next figure after the Circle. The first figure, the Circle with the Point, is really no figure; it is simply a primeval germ, the first thing you can imagine at the beginning of differentiation; the Triangle must be conceived of once that matter has passed the zero point, or *Layam*. Brahmâ is called an atom, because we have to imagine it as a mathematical point, which, however, can be extended into absoluteness. *Nota Bene*, it is the divine germ and not the atom of the chemists. But beware of the illusion of form. Once you drag down your Deity into human form you limit and condition it, and behold, you have created an anthropomorphic god.

Sloka (11). IT (*the Web*) EXPANDS WHEN THE BREATH OF FIRE (*the Father*) IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER (*the root of Matter*) TOUCHES IT. THEN THE SONS (*the elements with their respective powers or intelligences*) DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE "GREAT DAY" AND REBECOME ONE WITH HER. WHEN IT (*the Web*) IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.*

Q. Is the word "expand" here used in the sense of differentiating or evolving, and "contract" in that of involution, or do these terms refer to Manvantara and Pralaya; or again to a constant vibrating motion of the world-stuff or atoms? Is this expansion and contraction simultaneous or successive?

A. The Web is the ever-existent primordial substance—pure spirit to our conception—the material from which the objective universe or universes are evolved. When the breath of fire or Father, is upon it, it expands; that is to say, as subjective material it is limitless, eternal, indestructible. When the breath of the Mother touches it, that is when the time of manifestation arrives and it has to come into objectivity of form, it contracts, for there is no such thing as an objective material form which is limitless. Though Newton's proposition that every particle of matter has the property of attraction for every other particle, is on the whole correct; and though Leibnitz's proposition that every atom is a universe in itself, and acts through its own inherent force, is also true; yet both are incomplete. For man is also an atom, possessing attraction and repulsion, and is the Microcosm of the Macrocosm. But would it be also true to say that because of the force and intelligence in him he moves independently of every other human unit, or could act and move, unless there were a greater force and intelligence than his own to allow him to live and move in that higher element of Force and Intelligence?

One of the objects of the *Secret Doctrine* is to prove that planetary movements cannot be satisfactorily accounted for by the theory of gravitation alone. Besides the force acting *in* matter there is also a force acting *on* matter.

When we speak of the modified conditions of Spirit-Matter (which is in reality Force), and call them by various names such as heat, cold, light and darkness, attraction and repulsion, electricity and magnetism, &c., &c., to the occultist they are simple names, expressions of difference in manifestations of one and the same Force (always dual in differentiation), but not any specific difference of forces. For all such differences in the objective world result only from the peculiarities of differentiation of matter on which the one free force acts, helped in this by that portion of its essence which we call imprisoned force, or material molecules. The

* Vol. I., p. 83, orig. edition; p. 111, 3rd edition.

worker within, the inherent force, ever tends to unite with its parent essence without; and thus, the Mother acting within, causes the Web to contract; and the Father acting without, to expand. Science calls this gravitation; Occultists, the work of the universal Life-Force, which radiates from that Absolute and Unknowable FORCE which is outside of all Space and Time. This is the work of Eternal evolution and involution, or expansion and contraction.

Q. What is the meaning of the phrase "the Web cooling," and when does this take place?

A. Evidently it is itself which is cooling, and not anything outside of itself. When? We are told that it begins when the imprisoned force and intelligence inherent in every atom of differentiated as well as of homogeneous matter arrives at a point when both become the slaves of a higher intelligent Force whose mission it is to guide and shape it. It is the Force which we call the divine Free-Will, represented by the Dhyani-Buddhas. When the centripetal and centrifugal forces of life and being are subjected by the one nameless Force which brings order in disorder, and establishes harmony in Chaos—then it begins cooling. It is impossible to give the exact time in a process the duration of which is unknown.

Q. Is form the result of the interaction of the centrifugal and centripetal forces in matter and nature?

A. Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. There are hierarchies of "Builders of form", and series of forms and degrees, from the highest to the lowest. While the former are shaped under the guidance of the "Builders" the gods "Cosmocratores", the latter are fashioned by the Elementals or Nature Spirits. As an example of this, look at the strange insects and at some reptiles and non-vertebrate creatures, which so closely imitate, not only in their colour but by their outward shape, leaves, flowers, moss-covered branches and other so-called "inanimate" things. Shall we take "natural selection" and the explanations of Darwinists as a solution? I trust not. The theory of natural selection is not only utterly inadequate to explain this mysterious faculty of imitation in the realm of being, but gives also an entirely false conception of the importance of such imitative faculty, as a "potent weapon in the struggle for life". And if this imitative faculty is once proved—as it can easily be—an absolute *misfit* for the Darwinian frame; *i. e.*, if its alleged use, in connection with the so-called "survival of the fittest" is shown to be a speculation which cannot stand close analysis, to what then can the fact of this faculty be attributed? All of you have seen insects which copy with almost a mirror-like fidelity the colour and even outward form of plants, leaves, flowers, pieces of dead twigs, etc. Nor is this a law but rather a frequent exception. What then but

an invisible intelligence *outside* the insect can copy with such accuracy from larger originals?

Q. But does not Mr. Wallace show that such imitation has its object in nature? That it is just this which proves the "natural selection" theory, and the innate instinct in the weaker creatures to seek security behind the borrowed garb of certain objects? The insectivora which do not feed upon plants and leaves, will thus leave a leaf-like or moss-like insect safe from attack. This seems very plausible.

A. Very plausible, indeed, if, besides negative facts, there were no very positive evidence to show the unfitness of the natural selection theory to account for the phenomena of imitation. A fact to hold good, must be shown to apply if not universally, then, at any rate, always under the same conditions, *e. g.*, the correspondence and identity of colour between the animals of one and the same locality and the soil of that region would be a general manifestation. But how about the camel of the desert with his coat of the same "protecting" colour as the plains he lives in, and the zebra whose intense, dark stripes *cannot* protect him on the open plains of South Africa, as Mr. Darwin himself admitted. We are assured by Science that this imitation of the colour of the soil is invariably found in the weaker animals, and yet we find the lion—who need fear no stronger enemies than himself in the desert—with a coat that can hardly be distinguished from the rocks and sandy plains he inhabits! We are asked to believe that this "imitation of protecting colours is caused by the use and *benefit* it offers the imitator", as a "potent weapon in the struggle for life"; and yet, daily experience shows to us quite the reverse. Thus, it points to a number of animals in which the most pronounced forms of the imitative faculty are entirely useless, or, worse than that, pernicious and often self-destructive. What good, I ask, is the imitation of human speech to the magpie and parrot—except leading them to be shut up in a cage? Of what use to the monkey its mimicking faculty which brings so many of them to grief and occasionally to great bodily harm and self-destruction; or to a herd of idiotic sheep, in blindly following their leader, even if he happens to tumble down a precipice? This irrepressible desire, also (of *imitating* their leaders) has led more than one unlucky Darwinist, while seeking to prove his favourite hobby, into the most absurdly incongruous statements. Thus, our Hæckelian friend, Mr. Grant Allen, in his work upon the subject under discussion, speaks of a certain Indian lizard blessed with three large parasites of different kinds. Each of these three imitates to perfection the colour of the scales of that part of the body it dwells on: the parasite on the stomach of the creature, is yellow like its stomach; the second parasite having chosen its abode on the back, is as variegated in colour as the dorsal scales; while the third having selected its hermitage on the lizard's brown head, is almost undistinguishable from it in colour. This careful copy of the re-

spective colours, we are told by Mr. G. Allen, is for the purpose of preserving the parasites from the lizard itself. But surely this doughty champion of natural selection does not mean to tell his public that the lizard can see the parasite *on its own head!* Finally, of what use is its brilliant red colour to the fish which lives amidst coral reefs, or to the tiny Birds of Paradise, *colibri,* the rainbow hues of their plumage, imitating all the radiant colours of the tropical fauna and flora—except to make them the more noticeable?

Q. To what causes would Occultism attribute this imitative faculty?

A. To several things. In the case of such rare tropical birds and leaf-like insects to early intermediate links, in the former case between the lizard and the *colibri,* and in the latter between certain vegetations and the insect kind. There was a time, millions of years ago, when such "missing links" were numerous, and on every point of the globe where life was. But now they are becoming with every cycle and generation more rare; they are found at present, only in a limited number of localities, as all such links are relics of the Past.

Q. Will you give us some explanation from the occult standpoint of what is called the "Law of Gravitation"?

A. Science insists that between bodies attraction is directly as the mass and inversely as the square of the distance. Occultists, however, doubt whether this law holds good with regard to the entirety of planetary rotation. Take the first and second laws of Kepler included in the Newtonian law as given by Herschel. "Under the influence of such attractive force mutually urging two spherical gravitating bodies toward one another, they will each, when moving in each other's neighbourhood, be deflected into an orbit concave toward each other, and describe one about the other, regarded as fixed, or both around their common centre of gravity, curves whose forms are limited as those figures known in geometry by the general name of Conic Sections. It will depend upon the particular circumstances or velocity, distance and direction, which of these curves shall be described, whether an ellipse, a circle, a parabola, or a hyperbola, but one or the other it must be . . . . . &c., &c."

Science says that the phenomena of planetary motion result from the action of two forces, one centripetal, the other centrifugal, and that a body falling to the ground in a line perpendicular to still water does so owing to the law of gravity or of centripetal force. Among others, the following objections brought forward by a learned occultist, may be stated.

[1] That the path of a circle is impossible in planetary motion.

[2] That the argument in the third law of Kepler, namely that "the squares of the periodic times of any two planets are to

each other, in the same proportion as the cubes of their mean distances from the Sun", gives rise to the curious result of a permitted libration in the eccentricities of planets. Now the said forces remaining unchanged in their nature, this can only arise, as he says, "from the interference of an extraneous cause".

[3] That the phenomenon of gravitation or "falling" does not exist, except as the result of a conflict of forces. It can only be considered as an isolated force by way of mental analysis or separation. He asserts, moreover, that the planets, atoms, or particles of matter are not *attracted* towards each other in the direction of right lines connecting their centres, but are forced towards each other in the curves of spirals closing upon the centre of each other. Also that the tidal wave is not the result of attraction. All this, as he shows, results from the conflict of imprisoned and free force; antagonism apparently, but really affinity and harmony.

"Fohat, gathering a few of the clusters of cosmic matter (nebulæ) will, by giving it an impulse, set it in motion anew, develope the required heat, and then leave it to follow its own new growth."*

Q. Is Fohat to be understood as synonymous with force, or that which causes the changing manifestation of matter? If so, how can Fohat be said to "leave it to follow its own new growth", when all growth depends upon the indwelling force?

A. All growth depends upon the indwelling force, because on this plane of ours it is this force alone which acts consciously. The universal force cannot be regarded as a conscious force as we understand the word consciousness, because it would immediately become a personal god. It is only that which is enclosed in form, a limitation of matter, which is conscious of itself on this plane. This Free Force or Will, which is limitless and absolute, cannot be said to act understandingly, but it is the one and sole immutable Law of Life and Being.

Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as Manas is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly.

Q. If Force is a unity or One, manifesting in an unlimited variety of ways, it is difficult to understand the statement in the Commentary that: "There is heat internal and external in every atom"; i. e., latent and active heat or dynamic and kinetic heat. Heat is the phenomenon of a perception of matter actuated by force in a peculiar manner. Heat, therefore, on the physical plane is simply matter in motion. If there is heat in a more interior and occult sense than physical heat, it must be perceived by some

* Vol. I, p. 84, orig. Edition; p. 112, 3rd Edition.

higher and more interior senses by virtue of its activities on whatever plane it manifests. For this perception three conditions are necessary, an actuating force, a form which is actuated and that which perceives the form in motion. The terms "latent", "potential" or "dynamic" heat are misnomers, because heat, whether on the first or the seventh plane of consciousness, is the perception of matter or substance in motion.

Is the discrepancy between the above statement and the teaching of the "Secret Doctrine" apparent or real?

A. Why should heat on any other plane than ours be the perception of matter or substance in motion? Why should an occultist accept the condition of [1] the actuating force; [2] the form which is actuated; [3] that which perceives the form in motion, as those of heat?

As with every ascending plane heterogeneity tends more and more to homogeneity, so on the seventh plane the form will disappear, there being nothing to be actuated, the acting Force will remain in solitary grandeur, to perceive but itself; or in Spencer's phraseology, it will have become both "subject and object, the perceiver and the perceived". The terms used are not contradictory, but symbols borrowed from physical science in order to render occult action and processes more clear to the minds of those who are trained in that science. In fact, each of these specifications of heat and force, corresponds to one of the principles in man.

The "heat centres", from the physical standpoint, would be the zero-point, because they are spiritual.

The word "perceived" is somewhat erroneous, it should rather be "sensed". Fohat is the agent of the law, its representative, the representative of the Manasa-putras, whose collectivity is—the eternal mind.

Q. In the passage of a globe into Pralaya does it remain in situ, i. e., still forming part of a planetary chain and maintaining its proper position in relation to the other globes? Does the dissociation by means of heat play any part in the passage of a globe into Pralaya?

A. This is explained in "Esoteric Buddhism". When a globe of a planetary chain goes into "obscuration" every quality, including heat, retires from it and it remains *in statu quo*, like the "sleeping Beauty", until Fohat, the "Prince Charmant", awakens it with a kiss.

Q. The sons are spoken of as dissociating and scattering. This appears to be opposed to the action of returning to their "mother's bosom" at the end of the "Great Day". Does the dissociating and scattering refer to the formation of the globe from the universally diffused world-stuff, in other words emerging from Pralaya?

A. The dissociating and scattering refers to Nitya Pralaya. This is an eternal and perpetual Pralaya which is taking place

ever since there were globes and differentiated matter. It is simply atomic change.

Q. What is meant by the expression expanding and contracting through their own "selves and hearts" and how is this connected with the last line of the sloka, "They embrace Infinitude"?

A. This has already been explained. Through their own inherent and imprisoned force they strive collectively to join the one universal or free force, that is to say, embrace infinitude, this free force being infinite.

Q. What is the relation between electricity and physical or animal magnetism and hypnotism?

A. If by electricity, you mean the science which unfolds on this plane, and under a dozen various qualifications the phenomena and laws of the electric fluid—then I answer, none at all. But if you refer to the electricity we call *Fohatic,* or *intra*-cosmic, then I will say that all these forms of phenomena are based on it.

(*To be concluded*).

AROUND THE TABLE

SHE is a very enthusiastic lady indeed, this good neighbor of ours. And she had maintained successfully a sprightly and accentuated monologue for more than an hour about the "welfare work" she is doing among the prisoners in the County Jail.

Doctor vented his feelings with a half-suppressed "Woof!" of relief, as the door closed upon her exit; to which Mother responded with a deprecating nod and a cautious, "Ssh! she'll hear you."

"That lady talks in italics," remarked Spinster with a sigh of relief, coming back to the room after accompanying our visitor to the door, "she might better save her energy for her convicts."

"Oh, she won't hurt them any, I guess," said Mentor. "She's as good as gold and thoroughly well intentioned, but a little more restraint and considerably more silence would conserve her powers and permit her to listen a little now and then."

"I won't have you say a word against Mrs. ————, Father," said good-hearted Mother, noting signs of an explosion in the Doctor's face.

"But what has become of our real 'home evening'," queried the latter, of the Family at large, after walking up and down the room to relieve his feelings. "Just about once a week that we can have it," he continued with a comic pantomime of grief, "and all broken up by the lady with the mission!"

"What better exercise would you want, Doctor, for your Theosophic patience?" returned Mentor, with a tolerant smile

for the kindly but quick-spoken Doctor. "Remember," he added, turning to Spinster, "what Mr. Judge once said: even when you are busily studying the philosophy, if a bore comes in and claims your attention, lay down your book *pleasantly*, and attend to the visitor—we can make our application from this circumstance tonight."

"Yes, but I've never seen you turn to prison work," answered Doctor, turning skillfully from the point at issue.

The Family laughed at the subterfuge, and the Doctor, seeing himself discovered, laughed with them.

"I thought it was only ostriches that hid their heads in the sand, Father," mocked Spinster.

"*Touché*, my Dear—and I admit that I was peevish," answered Doctor, ceasing to pace the floor and settling back comfortably in his chair. "But seriously, Mentor, what do you think of this prison work—is it advisable and does it do any real good?"

" I can speak only for myself—not for our good neighbor," Mentor answered seriously. "It's quite a large question and, generally speaking, cannot be disposed of so easily. There's a lot of false sentiment and misdirected energy put into that kind of philanthropy; but equally is there kindly intent, self-sacrifice—and some benefit accomplished." And he added with a smile, "I often think that the 'welfare workers' themselves get a whole lot more good from their efforts than the poor prisoners do, as a matter of fact."

"But to relieve distresses, isn't that doing good?" asked Mother.

"In some cases, yes; in others, no," was the reply. "If we can relieve distresses and at the same time supply the unfortunate the means by which his thought and action will be truer, thus enabling him to gather strength and get on his own feet, so to speak, the work performed is indeed worth while and noble. But," turning to Doctor, "the mere poulticing of a boil does not cleanse the blood, or remove the cause, as you medicos well know. Sometimes the unfortunate will learn *only* through his distresses—and then to relieve them is an ill service to him indeed."

"Then you don't approve of prison work, Mentor?" asked Mother.

"I didn't say that," was the quick rejoinder. "I have done some of it myself in the past and may well do my bit in that direction in the future for aught I know. But there are a great many more people out of jail than in it and just now I am trying to help some of them—they often need it more than the prisoners do, you know."

"And that's a fact," interrupted the Doctor heartily.

"Then each one of us has to find his own work, isn't that what you mean, Mentor?" asked Spinster.

"Exactly, my Dear, for if we will only all do what we find before us to do, and the best we know how to do it, we are in a way to discover larger and more comprehensive work and to become better fitted to do it. Mr. Judge used to say that there is no *one* method that is right for everybody; each must find for himself what is best for him.

"That which those of us who are 'prisoners' most need," he continued, "is a knowledge of the action of Law. Some are prisoners in jail, others prisoners to circumstance, still others prisoners to ideas. With all such the greatest need is an understanding of Law—not our human and errant man-made statutes, but the great underlying spiritual Law of Karma. The most effective service to humanity therefore that anyone acquainted with the Law can perform for 'prisoners' of any and every kind is to add his energies to the work of those who are trying to spread a knowledge of Law, so that any who can receive it will have an opportunity to do so. Just now Theosophical work seems to me to be the best and most vital method—so my own energy goes to that."

"Theosophy goes primarily to *causes* and not to effects—isn't that a good way of putting it, Mentor?" asked Doctor thoughtfully.

"Exactly" was the answer. "The sooner men in general learn for themselves that the effects, pleasant or unpleasant, now being experienced by them, individually and collectively, are the exact return or reaction of the causes set in motion by themselves, the sooner they will accept the responsibility for present conditions and perceive the necessity for setting up a better and wiser line of causation for the future."

"How true that is, Mentor," confirmed Doctor, bringing down his hand on the chair arm with a hearty slap. "A man comes to me and says, 'I'm sick, Doctor, my digestion's all out of whack—fix me up, won't you,' and wants me to do it so that he can go right on committing those same errors of diet he has found so pleasureable. But when I examine him, put him on diet, dose him a bit perhaps, and at last get him into good condition again, I feel that I'm not doing my full duty unless I show him that he's been abusing his stomach, and lay down for him a more rational mode of procedure for the future. Now, if I can make him feel that he really *is* responsible—in short, bring home to him the reality of the action of the Law of cause and effect—I've done all I can for him because he sees his responsibility. But if I merely 'fix him up,' as he asks, by temporarily relieving his distress, the chances are he will only go to repeating his old courses and come back to me again worse off than ever—to be relieved and 'fixed up' once more."

"Just apply that, Doctor, to 'welfare work' for prisoners," remarked Mentor with a nod of approval. "It's a good illustra-

tion. Much of such work is an attempt to mitigate or relieve present distresses, without in the least giving the prisoner a rationale of his own responsibility for his present condition—nor pointing the real way out."

"But that doesn't mean we should not relieve distress anywhere if we can, does it, Mentor," broke in Spinster.

"Not at all, child," was the answer. "But let us never forget," he added impressively, "that *real* relief has to come from the own nature of the one who is distressed, and try to stimulate *that* to action. All other 'reliefs' are partial and temporary. It is true that one cannot talk philosophy to a hungry man, with much benefit to the man. But let the feeding be done with a view to making acceptable the greater help, and then a truer view of 'welfare work' will be had."

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"Well, Doctor, our talkative neighbor did not rob us of our theosophical evening after all, did she," said Mother with a little laugh.

"I guess I was a bit hasty, Mother," answered Doctor fondly, "she really helped us to it."

"And now you see, Doctor, why every circumstance supplies an opportunity, don't you," said Mentor.

"They seem to when *you're* around, Mentor," was the answer, "and no mistake."

"They ought to for all of us," said Mentor gravely. "No circumstance, no environment need be detrimental to right thought, right speech and right action—nor will they be if *we* are right. Everything in life, from large to small, presents an opportunity for experience and growth; looked at that way, even trivial events become of moment—and distresses and mistakes no longer break us down but are seen as aids to growth in strength and knowledge."

OBSERVATION AND EXPERIENCE

IN an article published just after H. P. B. had passed from the sight of the students, Mr. Judge spoke of her methods of work; that is, as a soldier would say, of her tactics. In this sense strategy may be taken to mean what we are trying to do; tactics the ways and means by which the desired object is to be achieved. He said: "Her method was to deal with the mind of the race as she found it."

In other words, Her method was and is the only *practical* one. It is useless to deal with a slave as if he were a freeman; equally useless to endeavor to *reform* a weakness or a vice. On the destruction of slavery there is freedom. On the destruction of vice there

is virtue. On the elimination of weakness there is strength. These things constitute the darkness of the soul. Light is not produced by any transformation of darkness. The striking of a light destroys darkness. The practice of virtue destroys vice. The study of theosophy destroys the inhibitions of the mind; the effort to apply in daily life what we have learned in our studies overcomes the modifications of the mind.

What are those modifications of the mind? In plain speech they are those molds and habits and tendencies of thought which have become accustomed and habitual, so that we take for granted that their operation is "natural," because habitual. We *experience* them constantly but we no longer *observe* them. Thus we are all experiencing effects and completely in the dark as to causes, because we do not observe that which is nearest at hand, most intimate, our *real kosha*, that is, sheath, or environment, or body. Does not Patanjali tell us that at any other time than concentration "the Soul is in the same form as the modification assumed by the mind?" The very first step in true concentration is observation; not experience. The experience we have all had abundantly in the past. Meditation, the first step in concentration, is reflecting on our experiences with the end in view of learning some part of the lessons contained in them. This is *attention to causes,* not effects.

The second step in concentration is still observation; observation of the experiences we are now undergoing, from which deliberation results. Really deliberation means going carefully. One who deliberates does not plunge rashly into further experiences; rather, he seeks to apply to the present the lessons learned from past experiences. It is safe to say that students generally, when they essay to meditate or "concentrate," are really, all unaware to themselves, endeavoring to gain new experiences; to pass from the physical into the astral, thus to go from effects they do not understand into effects that they understand still less; to pass from one "modification" into another still more deceptive and elusively entangling. And meditation of this kind can have but one effect; to take them still further away from the field of causation and plunge them still more hopelessly into the sea of effects. Our strategy may be all that could be desired, but our tactics defeat us and we are driven wounded and bruised from the field of battle.

H. P. B. wrote *Isis Unveiled* to "break the molds of men's minds." Because, until those molds were broken, the help needed by mankind could not be received, however much she might be prepared and willing to give it. Money given to a spendthrift does not cure his disease. To fight a coward's battles for him does not make him a brave man; it merely tends to add vanity and ingratitude to his prevailing vice.

So *Isis* did not pander to the prevailing views in religion, science or philosophy: it gave the spendthrift and cowardly mind of the race something new for that mind to wrestle with. In that

wrestling the spendthrift and the cowardly mind of man gained "exercise," as old Patanjali calls it.

Since our duty and our desires are alike earthly and human, and our minds bent on earthly things, She founded The Theosophical Society at the same time, so that this mind should have here and now a field for new tactics in which to further the new strategy imparted. For the highest strategy is impotent without tactics, and tactics are barren and fruitless without strategy of the highest order. There have never been lacking brave, honest and sincere men and minds, just as there have never been lacking brave and hardy soldiers. Innumerable sacrifices have been made in the cause and strategy of this and that sect and religion, that if truly directed would have brought about the emancipation of the race mind. Why should this be? Because of the false ideas of both generals and soldiers, of both priests and laity. They were accustomed to the ideas which they held, and never observed them at all. Being habituated to them they took them for granted, and so went on experiencing victory and defeat in never-ending alternations.

We have the race mind. The race ideas are deeply ingrained in us. We are much more than incarnated in this body and this environment. We are each one of us embodied in the *race* matter, the race ideas, the race ideals. We are so impregnated with them, so soaked through and through with their essence that we do not *observe* their operation in ourselves. If there is uncharitableness, if there is disloyalty, if there are harshness and unbrotherliness in the race, they exist also in us if only in the germ. Those germs require only the proper personal conditions to make them sprout. Our very devotion to the cause of Theosophy will lead us far, far astray, if there remain in us the *governing tendencies* of the race to which we belong, for our awakened and intensified energies will flow in the accustomed channels, the "modifications" already assumed by the mind. Our duty therefore is to continually encourage in ourselves the active feelings that are the opposites of those modifications that do, in fact, dominate us without our being aware of it.

H. P. B. knew this domination of race ideas and ideals in the mind of each of us. Hence Her tactics, Her oft-repeated admonitions and statements to put us on our guard against the race mind in ourselves. Thus She wrote in *Secret Doctrine*: "Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt."

When we begin to observe what we feel and why we feel it, instead of being absorbed in the feelings themselves, we will all be astonished and aghast at the depths of uncharitableness, of disloyalty, of harshness and unbrotherliness that exist in *us*, and not merely in the race to which we belong.

It is not the alcohol that exists in nature or in a bottle that will ever intoxicate us, no matter who or how many are engaged

in its manufacture or distribution. It is the alcohol in *us* that does its lethal work. And this alcohol of race prejudice or preconception or passion has no power to inject itself into our mind or nature. Not until we swallow it and absorb it into our own system, or ourselves convert into alcohol the starches and sweets of experience, can it touch us.

And many a man who has never taken a drink of any alcoholic nature is nevertheless going about partially intoxicated. How can this be? It is because the starches and sugars which are an aliment and a necessary constituent of his food, lie undigested and unassimilated in his stomach, and are transformed into alcohol or poison.

There is a terrible lesson to be observed in this, a lesson that never can be learned till we study the workings of our own consciousness, of the mental and moral aliment we are constantly taking into our inner system. They are the food of the inner man. If undigested and unassimilated they are transformed in their nature, and instead of being food and strength to the higher nature, they become sinister and evil ministers to all that is destructive in nature and in ourselves.

Call it metempsychosis, reincarnation, evolution, transformation, what not, *action* is the law of all life. In everything we do, or say, or think, or feel, we are constantly converting lower nature into higher, or our own higher nature into lower degraded and debased forms.

The Soul is aware of what it requires. Those of us who think knowledge can be acquired without pursuing the path of love mistake. The Soul demands altruism, and so long as that is absent, so long will mere intellectual study lead to nothing. There are many men and women now on earth who studied and practiced Occultism long ago in other lives. But they went too much along the lower lines of force, of astral study, of alchemy, of magic pure and simple. They converted higher nature into lower.

The result is that they are reborn with two natures, the one opposing the other. The old force of desire for a truly spiritual life is present, but the old knowledge is obscured, the astral has been transformed into the passional, and they are "fast fixed in false belief through their delusions." This cannot be overcome or changed by further experiences of the same kind only intensified. It only can be transformed by study and observation of the hidden part of our own natures. *Our* obstacles are in *us*, not in another or others. Do we know what those obstacles are?

For in that knowledge and in the struggle to destroy those obstacles lies the sincerest and highest altruism possible for the lay chela. Higher than this there is but one form of altruism: to carry to others that knowledge which has enabled us to struggle successfully against the enemies of mankind. Who strives to do that is "following in the path of the predecessors."

FROM THE SECRET DOCTRINE*

Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly,* hence *selfish,* desire, which cannot fail to be hurtful to somebody else. Karman is action, the Cause; and Karma again is "the law of ethical causation;" the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.

Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt a reply to the Pessimists on other data. A firm grasp of the principles of Karmic Law knocks away the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von Hartmann.

Some theosophists, in order to make Karma more comprehensible to the Western mind, as being better acquainted with the Greek than with Aryan philosophy, have made an attempt to translate it by *Nemesis.* Had the latter been known to the profane in antiquity, as it was understood by the Initiate, this translation of the term would be unobjectionable. As it is, it has been too much anthropomorphised by Greek fancy to permit our using it without an elaborate explanation. With the early Greeks, "from Homer to Herodotus, she was no goddess, but a *moral feeling* rather," says Decharme; the barrier to evil and immorality. He who transgresses it, commits a sacrilege in the eyes of the gods, and is pursued by Nemesis. But, with time, that "feeling" was deified, and its personification became an ever-fatal and punishing goddess. Therefore, if we would connect Karma with Nemesis, it has to be done in the triple character of the latter, viz., as Nemesis, Adrasteia and Themis. For, while the latter is the goddess of Universal Order and Harmony, who, like Nemesis, is commissioned to repress every excess, and keep man within the limits of Nature and righteousness under severe penalty, *Adrasteia* —"the inevitable"—represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Dikè,* is the equitable goddess reserving her wrath for those alone who are maddened with pride, egoism, and impiety. (*See Mesomed. Hymn. Nemes., V. 2, Brunck, Analecta II., p. 292; Mythol. de la Grèce Antique, p.* 304.) In short, while Nemesis is a mythological, exoteric goddess, or *Power,* personified and anthropomorphised in its various aspects, *Karma* is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence.

* Original Edition Vol. II, Foot-notes on pp. 302, 304 and 305. See Foot-notes on pp. 316, 318 and 319, 3rd Edition.

ON THE LOOKOUT

We know of nothing in recent practical theosophical literature more sane, sensible and necessary than certain articles which have been appearing in the *O. E. Library Critic* published by Dr. H. N. Stokes at Washington, D. C. Every student of Theosophy, no matter what Society he may or may not belong to, "will be at first confronted with the great difficulties of the disciple's first steps upon the path of true Occultism," to repeat again the wise words of H. P. B. Those difficulties present themselves internally in the mental and moral nature of the student, his acquired bias and preconceptions, as well as in his physiological constitution and circumstances in life. Externally, the same things confront him in the natures, ideas and actions of his fellow students and his fellow men. He has to follow the path of action, and whether this is to be wise action or foolish, leading to increased enlightenment or growing bewilderment, depends upon the position taken with respect to teachers and teaching. If he adheres firmly to the original teachers and the original teachings he will study their philosophy and practice their ethics, as his guide and mentor. If he craves "progress," and aspires to his own salvation, to his own acquirement of "occult powers," to become a "teacher" instead of to learn and to work, inevitably he will be deceived by his own nature and fall victim to the delusions or the craft of those who show short cuts to quick results, who promise "growth" and "grand achievements" by an easy path. The door of the interpreter's house is golden with promises, and is easy to enter, while now as always "straight is the gate and narrow is the entrance" to the way that leads to all real growth in spiritual perception. The danger is not lessened for those who become interested in Theosophy—the teachings of philosophy and ethics imparted by H. P. Blavatsky, and the science of which was exemplified by W. Q. Judge. The danger is enormously increased in fact, for everyone who comes seriously in contact with Theosophy is in that position by reason of Karmic precipitation, not because of any personal virtue or ability. "He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path, and to step definitely and knowingly even but one step on either path produces great Karmic results."

H. P. B. wrote that every true Occultist "regards with horror and contempt the 'Personal God.' so called, and the exoteric, ritualistic worship of the Churches—be they heathen or Christian." One would think this would be more than enough for those who profess to accept and study her philosophy and emulate her example. Yet in fact within the *Theosophical* Society presided over by Mrs. Besant, and illuminated by the perverted teaching of herself and her fellow luminaries, a strenuous and sustained effort is being made to bring the members to look upon Mrs. Besant's "Lord Maitreya" as a Personal God and Mrs. Besant as his vice-gerent, and to induce the membership to enter upon the "exoteric, ritualistic worship of the Churches." Dr. Stokes published in October an article entitled "Spiritual Rainmakers," which discusses the anti-theosophical tendencies in Mrs. Besant's society as exemplified in the "Old Catholic Church." He says that he attended a meeting in a Theosophical hall where the Rev. J. I. Wedgwood proclaimed the spiritual efficacy of "ordained" vestments, prayers, ceremonies and rituals, and comments: "Now if some voodoist had told me these things I should not have been surprised, but to hear such teachings in a Theosophical hall—although the speaker, while claiming to be a Theosophist . . . is clearly nothing but a refined voodoist—that made me rub my eyes. . . . There is a certain danger about truth, which is not the fault of the truth itself, but of those accepting it. You can start out by enunciating some great truth such as all of your hearers accept, and after you have convinced them that your ideas are sound, you can proceed to tack on a lot of stuff which is utterly rotten, utterly subversive of religion . . . as well as of common-sense, and the

whole mass will be swallowed. The truth serves as the bait, as the sugar coating for the pill. The speaker on the occasion referred to was simply using the truth, as accepted by his audience, as bait to make them swallow one of the most pernicious doctrines from a spiritual standpoint which could be imagined. . . . In future religion will be, not devotion, but ritual. That is the story of the decay of religion in all ages. It is no longer a question of loving the Lord or Master, of obeying and imitating him; it is learning to go through certain rites or employing some one else to do so, which will enable you to get all you can from him, or, to use a rural expression, to induce the Divine Cow to let down its milk for your benefit. . . . If the Theosophical movement, which in the past stood for all that is most ennobling in Christianity, in all the great religions, continues to be the prey of psychics and clairvoyants and ritualists, it is on the road to becoming Theosophical in name only, and its work will have to be taken over by others."

In the *Critic* for December 12, Dr. Stokes, under the caption of "Twisting the Ether," considers an article in *The Theosophist* for September, 1917, by the evil genius of Mrs. Besant and her Society, who there says that he who commits a sin "makes a twist in the ether;" that it is not in the power of the sinner to "untwist the ether," but that by going to a priest properly ordained the latter can straighten out matters so that the sinner is absolved from his sin. Dr. Stokes says: "Man's progress depends on himself alone. Every evil deed must be atoned for, every backward step retraced. Every good deed is a step forward. There is no evasion, no compromising or bargaining with the Powers in control of things. . . . Great teachers have taught us the way, but they can neither compel us to walk in it, nor can they drag us along it. Whatever progress we make we must make for ourselves. . . . The doctrine of the vicarious atonement and of the absolution and remission of sins by a priest or anyone else, in fact, are a flat denial of the doctrine of full and individual responsibility, of Karma, and are therefore inconsistent with the . . . truth of Theosophy. . . . They are not only pernicious in themselves, but they lead to loose thinking on moral and spiritual matters. . . . The labeling of such stuff 'Theosophy,' is something which every believer should resent and protest against, no matter what the prestige of those who advocate it. If 'there is no religion higher than truth,' it is a sorry show of religion to keep silence when the truth is attacked."

In the *Critic* for January 9th, 1918, Dr. Stokes returns to the subject with an article entitled, "Not Peace, but a Sword," and discusses the fallacy of those who cry peace, peace, when there is no peace, and quotes Emerson's saying: "Nothing can bring you peace, but the triumph of principles." Dr. Stokes says: "Principles as a rule do not triumph in the individual without a struggle, neither do they triumph in society unless there is some one who is willing to fight for them. And much as peace is to be desired, there is a false and dangerous peace which consists not in the triumph of principles, but in learning to do without them, and the equally false peace which comes from thinking that harmony is of more importance than truth, and that principles should not be discussed should any lack of harmony result. Man craves peace of mind just as he craves a warm room, a full stomach, in short, just as he desires the absence of all disagreeable sensations. And just as this freedom from unpleasant physical sensations may be secured through the sacrifice of honor and honesty, so can peace of mind be secured through the sacrifice of spiritual honor, of the love of truth and justice. As with everything else one must consider whether it is worth the price paid, whether it is an honorable or a dishonorable peace. In the past, as well as at present, the church has played upon this craving for spiritual ease. It has quieted the fears of the sinner by giving him the doctrines of the vicarious atonement and of the absolution and remission of sins, and not content with leading its followers away from the truth that peace can come only from the triumph of principles, it has deadened the tendency in that direction by the use of

spiritual narcotics, prominent among which are rituals, or . . . ceremonial magic. It is for this reason amongst others that the encroachments of the Old Catholic Church and its methods in a society which has for its motto 'There is no religion higher than truth' is most earnestly to be deplored. For it is in such a society above all others that peace should be secured through the triumph of principles alone, not through any method of mystical intoxication. One has but to read the recent literature on this subject to see that the society referred to is being led away from a desire for genuine peace, and is being persuaded to accept a spurious sort, secured by the use of spiritual lightning rods and outpourings of a supposed Divine blessing brought about by the incantations of a priest, as well as by an overwrought and emotional devotion to leaders and Masters whom they worship but do not obey. . . . If it be true that the grand principles of religion and ethics were originally communicated by great leaders and teachers of infant humanity, it is nevertheless true that they have been preserved only by the efforts of those who were willing to fight for them, and often to lay down their lives for them, against the encroachments of those who would substitute these very same ideas of peace at any price, of ritualism, with which the truth is threatened today."

One is sometimes tempted to emulate Carlyle and apply the stitching of *Sartor Resartus* to so much that is handed out *ex cathedra* for the consumption if not for the nourishment of the popular mind. Scientific students write as oracularly nowadays as did their predecessors in monk's cowls of the middle ages, and their learned exudations are as vigorously commended by the practical leaders of mankind as, say, Eusebius was supported by Constantine. Some Mr. Justice *Shallow* publishes a thick quarto of contradictory guesses strained through the spectrum of his empirical intellect, and forthwith the armed *constabulary* serve on the public their writs of approval. In this safe company the public nods knowingly and dreams rosily that a modern *Job* must of necessity now repeat in all reverence and respect his ancient sarcasm, "no doubt ye are the people and wisdom shall die with you." Professor Henry Fairfield Osborn has published a book on "The Origin and Evolution of Life," and Colonel Theodore Roosevelt has written a "Notice" of the book for *The Outlook* in terms of great eulogy. We have as much respect for Prof. Osborn in his proper function and capacity as a collector of data as for any other historian, but we would not feel greatly edified by any opinions that A. S. Barnes of school history fame might submit touching the capacity or campaign conduct of George Washington or Robert E. Lee, nor by the said Mr. Barnes' speculations on the philosophy of history. And however great our respect for Colonel Roosevelt as patriot and statesman of action—and that respect is very great indeed—we have none at all for his capacity for abstract thinking, for the simple reason that he has none. *Dans la nuit tous les chats sont gris,* says the French proverb, and a free translation of the proverb for the purpose in hand is that in the darkness of ignorance one blind man's sight is no better than another's.

Colonel Roosevelt takes no note of the fact that the title of Prof. Osborn's book is a gross scientific inaccuracy, or to speak in less polite terms a falsity and an *alias.* When a man travels under a false name the experience of mankind raises a weighty presumption against him, and investigation will verify that the same holds good in regard to books that sail under false colors. Prof. Osborn does not in his text "even pretend to offer a clearly developed energy-conception of the origin of life or of all the marvelous facts of evolution, adaptation, and heredity," says Mr. Roosevelt. We submit that the title of the book itself makes that very pretense. In this respect, not to speak of any others, Mr. Darwin's "Origin of Species by Means of Natural Selection," is honest in its title as in its text, and Mr. Darwin not only provided a mass of facts but a close-grained argument to support his theory, neither of which can be said of Prof. Osborn's book or of

Mr. Roosevelt's "Notice." That Mr. Darwin's theories have "missing links" is not due to his lack of honesty, or facts, or flaws in his course of reasoning, but very evidently from the inherent defect in *a posteriori* reasoning itself. The mind, by nature capable only of dealing with what is known, or assumed as known, is constitutionally incapable of entering the province of the creative or intuitive imagination, which alone can in any sense deal with the unknown. To attempt to *reason* from the known to the unknown save by analogy and correspondence is as futile as the attempt to fly would be on the basis that an able pair of legs is sufficient equipment. No matter how much "solid ground" of facts the scientist may have beneath the feet of his reasoning faculty, or how able that faculty, he can but suffer a hard fall when he attempts a flight into the empyrean of teleology. But though Darwin failed his work is none the less of incomparable value when contrasted with the labors of any other modern scientific speculator, for Darwin was first of all a student; and we have the hardihood to say this, even though Mr. Roosevelt appears to rank Prof. Osborn's work as of superior merit. This seems to be because Prof. Osborn has thrown aside as futile the attempt to solve nature's secrets by a study of forms—"the standpoint of the naturalist," Mr. Roosevelt observes—and has approached it from the "standpoint of the physicist. He treats of the origin and evolution of life from the standpoint of the action, reaction, and interaction of energy. . . . Prof. Osborn and the other profound investigators of his school believe that there is at least a chance that the cause (of evolution) may be found; and they have taken the indispensable first step in this direction by clearly grasping the fact that *energy,* and not *form,* lies at the beginning of the evolution of life." In other words, all scientific inquiry and speculation hitherto has been fundamentally erroneous, because it sought the origins of life and evolution in *forms.* If science and scientists can so blunder during two centuries that it and they have overlooked and ignored "the indispensable first step" to any real knowledge of causality—and for this we have the word of Mr. Roosevelt as above quoted, and presumably of Prof. Osborn and "the other profound investigators of his school"—it would seem to warn us against a too hasty and premature enthusiasm over even Prof. Osborn's discovery that the real causal agent which lies at the beginning of the evolution of life is "energy."

In the Lookout for January we had occasion to refer to eminent scientific authority which cries in the wilderness of our empiricism and speculation for some "true criterion" of scientific research and speculative reasoning. The writer, Prof. James Byrnie Shaw, sounds a threnody over our scientific ignorance as to what "matter," "form," "energy," "electricity," and a multitude of other phenomena we have named but do not understand, may really be, and says that of all of them we really "know nothing." We do not doubt that, brought to bay, Prof. Osborn and Col. Roosevelt would make the same admissions. What fatuity then, is this, by no matter whom sponsored, that pretends to have found the beginnings of the evolution of life in "energy?" The spurious attempt to explore or define what we do not understand in terms of something else which equally we do not understand? Is this too harshly put? Listen to Colonel Roosevelt on Prof. Osborn yet once again: "The mode of the actual origin of life is pure speculation, and this Mr. Osborn explicitly states at the same time that he sketches five hypotheses, representing five successive physicochemical stages, of the origin and earliest stages of the evolution of the life organism." If the mode of the actual origin of life is pure speculation of what value are five hypotheses, or fifty, and how can they be in any sense "representative," as Mr. Roosevelt calls it? Rather, they are misrepresentative and as deceitful and malicious as would be the opinion of a witness. It is as injurious to justice for the opinion of a witness on something of which he knows nothing, to be received by a jury as a fact, as for the same jury to be deceived by perjured testimony. And again, if there is any value in such hypotheses certainly

the value might better be conceived of as existing in one hypothesis than in five. This is four too many.

"The tracing of an unbroken line of descent from the protozoan to Plato does not in any way really explain Plato's consciousness, of which there is not a vestige in the protozoan. There has been a non-measurable quantity of actual creation," says Mr. Roosevelt, and in so saying apparently has no conception that he is confessing judgment by default for himself and for Prof. Osborn and for the whole school of modern science in the field of ontology. He would better have emulated the example of Prof. Ladd, who closes his able thesis on Psychology with the statement: "The theory how two such courses of development—the one of a being which is known as the product of the physical universe and the other of a 'stream of consciousness' that comes to know itself as a feeling, willing, and knowing Self—can stand related to each other in manifold ways, the psychologist, so long as he remains on the standpoint of his science, turns over to the philosopher." Prof. Ladd, at least, is honest and confesses judgment in open forum, and not by default. The schools of science which look for the "origin and evolution of life" in forms have overlooked not one, but many, "indispensable first steps," and manifestly this is equally true of Prof. Osborn and his school who look for the same obscure—to them—origins in "energy." It is not that either school has so much overlooked any *facts,* as that they have overlooked, derided or ignored the indispensable *factors.* Besides form and energy, or matter and force, they persistently overlook Intelligence and Consciousness, or Spirit and Soul, the eternal quadrilateral enclosing any and all phenomena, dependent on them for expression only. As well try to solve the teleology of the patriotism of Colonel Roosevelt, or the industrious ability of Prof. Osborn, by the study of their forms, the composition of their bodies, the metabolism of their organic assemblage or changes, or by measurements of their energic expenditures or amassments, as to solve the great problem of life and being by consideration of their instruments—forms—and activities—energy—while omitting altogether from the calculation that very life and being themselves. Form and energy are effects and concretions due to the Intelligent power of Consciousness. The proof? The proof is, negatively, that the formula of matter or energy *does not explain the facts known;* affirmatively, postulating Life, or Consciousness, Soul or Intelligence, with Matter and Energy as their instrument and medium, every phenomenon is rendered clear, intelligible, coherent and consistent. Let Prof. Osborn and Colonel Roosevelt turn for the *explanation* of the phenomena they have so patiently adduced and produced, to that same Plato, and they will learn that the to them "non-measurable" quality, rather than quantity, of "creation," has been measured long since. Of if they prefer a more "modern instance" let them consult the philosophy of H. P. Blavatsky and they will find more *wisdom* in the "summing up" at the close of the first section of the first volume of the *Secret Doctrine* than in all the hypotheses of modern science were those multiplied a thousand fold.

One more mention before closing this too long attention to empiricism whose only merit lies in the prestige of the names attached to it and the "authority" carried by those names to the unthinking public mind. Mr. Roosevelt states that "the chief positive recent addition to our understanding of the forces of evolution is the sharp distinction now universally admitted to exist between the general body organism itself and the reproductive cell or cell group within—germ plasm, as the latter is generally called." Here once more is an ancient error reproduced in a fresh opinion and that opinion presented as a matter of *fact* in the words "chief positive recent addition." This "germ plasm" is, as a matter of fact, equally present in every cell of the body, and not merely in the "reproductive cell or cell group;" otherwise how does any cell produce or reproduce itself, as every student of physiological change knows to be the case? And how do the earth-worm and other forms

of life reproduce "the general body organism itself" by indifferent fission, emission and budding or grafting, as is likewise known to be the fact. The "reproductive cell" is inherent in all nature, wanting only, as everything wants, the necessary condition for its manifestation. Add to the facts and hypotheses of modern science the world old postulates of the One Spirit in every body and the doctrine of *Karma,* or Intelligent Law, and the universe and everything in it become an "understandable orderly procedure of life," which Mr. Roosevelt recognizes but cannot scientifically admit because it is too big for the narrow premises of science. We said that Mr. Roosevelt is incapable of abstract thought. This is so with him and with all others, not as an inherency, but because of the fatal fallacy of our preconception, our unconscious major premise which denies the *reality* of consciousness and intelligence, and attaches that reality to their phenomenal manifestations, as witness Mr. Roosevelt's statement: "Professor Osborn explicitly disclaims any attempt to interpret the phenomena of life appearance with dogmatic assertion as to *whether there is or is not something that can be disassociated from the functioning of energy as we understand it.*" So long as the whole power of our consciousness is directed to the phantasmagoria of that same consciousness, it is in vain that we seek to understand either the phenomena or ourselves. Buddha knew better. So did Jesus. So did H. P. Blavatsky. So does any tyro in real philosophy.

A correspondent writes of the "Spirit of the Age" behind the present world war, the struggle of thought to be free, and finds in the men from the trenches a something which bespeaks "a contact with Reality." This conception he draws from the voices, looks, firmness, and "indifference to death" of those with whom he has conversed. It would seem to us that all these conditions that our correspondent cites could come from something far less than contact with the Real in any true sense. Familiarity with death in many forms, the constant expectancy that a similar fate might be theirs at any instant, would not necessarily bring about a higher realization of life, nor a "sense of the littleness of this life." The hardships, immanent danger, the great purpose, of the war might very well bring about a seeming indifference to death on the part of the individual; he might shut his eyes to the danger and go on from a strong sense of duty, or from the force of discipline, with that hope in his heart which springs eternal in the human breast that he will come through safely as others have and will; but in all this there would be nothing of the high realization of which our correspondent speaks. The Real cannot be said to be contacted; it must be *realized;* and a realization implies a knowledge that is not common to many. Nevertheless, there is a sustaining power in every human being which surpasses danger, wounds, and even death itself; and that is the Spirit-Soul—the inner man, the immortal, no matter how small his comprehension of life's purpose while in a body.

Nor can it be said, as our correspondent seems to think, "that this war is that man may know himself for what he really is," for that implies an infliction or lesson furnished by powers other than man, and takes away the force and bearing of Karmic Law which says in many ways that "as a man soweth, so must he also reap;" and as he is reaping, so he must have sown. Men, through ignorance and selfishness, bring about conditions that produce wars, and through the suffering may learn to change their ways and widen their conceptions of the purpose of life and of universal brotherhood. Not until there is universal knowledge and the application of the Eternal Verities found only in the Wisdom-Religion, Theosophy, will there be universal peace. It is the aim of all true Theosophists to bring about a sense of individual responsibility, spiritually, intellectually, psychically, and physically, through a knowledge of the laws that unite all these aspects of the human being "diverted to nothing else." When all the aspects are seen to be included in the One, then, and then only, can there be said to be a knowledge of the Real.